LIGHT MORE LIGHT

JAMES FRANCIS COOKE

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LIGHT, MORE LIGHT

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To Walter H. Judd
with the high
regards.
Tamer Francis Cake

Light, More Light

Light, More Light

A Book of Joy,
Progress,
and Achievement

by

JAMES FRANCIS COOKE

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Light for Everyone

"While ye have Light, believe in the Light, that ye may be children of Light, lest darkness come upon you." These things spake Jesus and departed.

John XII:35-36

Credo

During the past half century millions of human beings have been shaken loose from their life moorings, material and spiritual. Vast multitudes have found themselves drifting in the darkness over troubled waters, casting their eyes out upon the obscure horizon for some Light which might help to guide them to some port of security and good fortune. Instinctively, as birds are mysteriously led through the night and the storm, they "feel" the direction in which the Light must be sought, but like mankind in general, help is needed upon this voyage. This help is to be found in the life plans which the great souls of the past have mapped out in seeking the beacons which have led these fortunate individuals to safety, security, peace, and joy.

Such plans are the most precious possessions of man. The Lights to which they lead are not achieved by accident. Their attainment is no miracle to those who have been properly piloted and have continued their resolve to keep unswervingly upon the course, maintaining their way through all circumstances until the goal is reached. The most exalted minds of the ages have bequeathed to posterity the inspired charts which point the way to the higher Lights. These "charts" are open to all who will study them. It is the study of this enlightening wisdom as expressed in the life works of masters of thought and spirit of all time, which has been the inspiration of the writer in his ceaseless quest for "Light, More Light." Usually those whose long, trying, sometimes embittering

experiences have brought them a large store of hard common sense are among the first to appreciate the significance of this Light.

We are now upon the threshold of one of the most far reaching and powerful spiritual revivals known to man, in which everyone may have the joy of participating in his immortal search for higher Lights.

Living at a time in which the tests of faith have been more cruelly strained than during all history, it must become immediately clear to any thinking person who hopes to keep his mental equilibrium that the cruelty of wars and strife still point to the fact that the only solution to such apparently hopeless conditions is through a world wide crusade to revive and restore the Light that was brought to man in the Sermon on the Mount. All that we have recounted in these pages should make it clear that the military nightmares of the Twentieth Century have been due to unenLIGHTened human effort.

In such a world, achievement for the higher and finer service of man becomes an ever growing challenge. The heroes of to-morrow will be those who, despite all international calamities, have held to their faith in the Light and have fought against all obstacles to bring the world once more to its senses. This can be done only by acknowledgment of the higher source of all things, by magnificent courage, by vast labor, and the unconquerable belief that right must prevail.

Educators are fundamentally leaders (*educere*, to lead).

Therefore, the best education is that which, in addition to creating a fund of knowledge, provides the individual with the most practical and inspiring chart for life navigation. Somehow, with little conscious intention, vast numbers of upward looking people have, through religious education, conviction, instinct, or experience, found in the principles here presented a helpful creed, or plan, or chart for the elevation of their lives and those of others around them.

CHAPTER ONE

A *Human Ideal*

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A Human Ideal

On an ocean liner approaching Havre the writer once heard a prominent mid-western industrialist say,

> "If I had my life to live over again, I would want to have more fun, more joy, more happiness, more harmony, more peace. They call me a successful man, but I am wondering if I am not a failure, since I am running away from all that I have made, because of ghosts of routine, worry, friction, fears, hates, and prejudices."

Within two years after that outburst the man failed. All that he had accomplished had been built upon quicksand. If he had seen the Light at the right time, his days might have ended in the sunshine of glorious success.

Countless people have accepted the Light, thereby changing their spiritual outlook, their hurtful habits, and their harmful behavior, and have done this without in any way restricting their normal activities and joys. They thus have been able to improve their fortunes, better their bodily conditions, enlarge their fields of activities and elevate their personal, emotional, and domestic relations. That all this may often be accomplished in an amazingly short time, even with those who seem to be facing hopeless despair, has astounded many. Sometimes the change comes with the mystic suddenness of a miracle. In other cases of those with time-old prejudices, agnosticisms, pessimisms, and hates, the individual has to study hard for a

continued period to bring about the soul rebirth which will turn his life from lethal gloom to living Light.

To help in developing a practical means leading to this Light—a means based upon the collective wisdom of the great minds of the centuries who have enlisted divine powers, is the reason for this book. To the unbeliever, the skeptic, who looks upon any such outline as superstition, poppycock, nonsense, or some catch-penny scheme of a mercenary demagogue, the only answer is to glance through the following pages and note the names of the immortal individuals who have provided the "Confirmations." These constitute, with the "Affirmations," a practical manual for the renaissance of those who now are wondering why joy, success, health, peace are not theirs in this complex and confused age. No matter how great your unbelief, just try the plan outlined in this volume and see what happens. Anything in which so many master minds are in agreement is surely worth investigation.

"WHO MAY FOLLOW THIS PLAN?

Everyone! Everyone who needs it, and who has the normal intelligence to grasp its simple principles. It is creedless, cultless and universal in its appeal. It interferes with no religious belief and it makes no attempt to establish a new sect.

"WHEN MAY I BEGIN?"

Immediately. Everything you need you are now holding in your hands. There are no lessons to buy; no contribu-

tions to make; no organization to join; no impossible dogmas to swallow; no mystic proprietary secrets to be whispered; no fanatical theories to accept; nothing but the frank and honest results of convictions of lofty but practical immortal souls and minds in all phases of human endeavor of all time. Nothing is needed but your personal acceptance of the Light and your strong resolve to keep it burning inextinguishably.

"WHEN MAY I EXPECT RESULTS?"

If your approach is a mercenary one, "results" may never come. "Results" will depend upon how intensely, sincerely, unreservedly and unselfishly you permit the light to flood your entire life. Results are the fruit of the consummation of spiritual growth. They come, as we have said, with hidden swiftness. Things you have wished for, prayed for—peace, higher ability and inspiration, health, eminence, prosperity, friends—everything blossoms with the attainment of loftier powers. The one essential thing is to develop yourself spiritually to deserve these things, to accept the light, and all else follows as a phenomenon of nature. As your vision expands, you will increase in understanding. You will find a higher contentment in the real values in life. You will not aspire to the impossible until you have realized and appreciated the possible. There is no halfway.

"HOW MAY I KNOW THAT I HAVE RECEIVED THE LIGHT?"

It may come like a revelation or a conversion, "in a flash." It may come like an all pervading sense of peace, a golden calm after a storm. Again it may take time to penetrate the walls of misbelief you have been building about your soul for years. Persist silently, trustingly, courageously, realizing that a divine power is within you, around you, working for you, precisely as the Light of the sun surrounds the tiniest flower as well as the mightiest oak.

"WHAT DOES ALL THIS REQUIRE OF ME?"

First: infinite faith in divine power—the faith that veritably moves mountains. The greatest waste in most lives is brought about through the absence of faith. Second: freedom from worry about material things. To claim faith and then to waste time in fears about things which may never happen and probably never will, is a form of human impudence. Much of human worry is not about what has happened, which of course no one can change, but about what may happen. There is nothing so foolishly pathetic as a man nursing his remorse for past mistakes, lost opportunities, failure, or the commission of any kind of wrongdoing. These yesterdays of human frailty cannot possibly be changed. Why revive them, exaggerate them, revel in them? The victim of remorse, however, is not a danger to the state and to society, as is the man bent

upon revenge, whose heart and soul are envenomed with vindictiveness—the desire to "get even." He may translate his revenge into anything, from enmity toward those he hates, or even into murder itself. No one can venture triumphantly into the Light until both remorse and revenge are erased. Remember one of the greatest of prayers,

"Father, forgive them, for they know not what they do."

With thousands who have applied the triumphant life-plan as revealed in this book, difficulties have disappeared; good fortune, long absent in their lives, has returned; new mental and bodily vigor have been restored; peace of mind has been reëstablished—all in a manner often startling and incredible. It should be repeated, however, that everything depends upon the deep sincerity, the lack of material selfishness, and the rich spiritual faith of the individual. One of the richest men the writer has ever known made little conscious effort to get money. His principle was to do everything he did without a material objective, but rather that of serving the highest interests of God and his fellow men. Money poured in upon him, to the amazement of all. Light comes with the consciousness that we are made in the image of the Maker of all things and that His spirit is within us, caring for us now, just as when we were infants in our mothers' arms, unconscious of the power that surrounded us, protected us, nourished us, and loved us in the all-wise scheme of life itself.

If you are troubled at this moment about what tomorrow may have in store for you, reflect upon the practical wisdom of the Greek dramatist, Chrysis, who wrote, two thousand years ago,

> "There are times when we cannot see one step ahead of us, but five years later we are living and eating somewhere."

Even those without a phantom of faith in a deity cannot fail to grasp the common sense of this fear antidote, and to place their faith in the "something" which carried them on through their troubles by some mysterious, unseen guidance.

To keep on revolving your petty worries in your mind, day after day and night after night, is merely another way of assuming that you are a greater power than the Almighty, in whose hands you must everlastingly remain. A prominent bridge engineer once said to the writer,

> "I never had very much peace of mind until I determined to do the very best I could and let God do the worrying about things I could not control. Faith in God removed my worries."

There is nothing more profitless or more stupid than the habit of dwelling upon your own troubles, the adversities of others, or the iniquity of the disasters, cruelties, and injustices to the helpless in all lands afflicted by powerful wrongdoers. Henry Ford once said to the writer,

> "I never worry. Of course I have what people call troubles—probably more of them than most men. But to me they are problems, and in the solution of these problems I find one of the great interests of life. I am too busy to worry about them."

Help those in distress sympathetically and practically where you can, by aiding them to illumine the Light of Faith, but do not waste your time and energy in rebelling against Fate or the individuals who have tempted Fate to bring troubles to themselves.

The greatest need of all is forever the need for personal faith, deep, unshakable, and exalting. To vast numbers of people the seemingly miraculous responses to prayer and to faith are so frequent that they cannot be dismissed as mere coincidences. Probably no one put more confidence in the mysteries of faith than the late Dr. Russell H. Conwell, clergyman, lecturer, and educator. Through his lecture, *Acres of Diamonds*, given over six thousand times, he earned over a million dollars, all of which sum he gave to aid in the founding of Temple University in Philadelphia. His faith in the conviction that "The Lord will provide" was so devout and complete that he never worried about money, although he continually found himself in tight places because of the lack of it. His daughter has related the following incredible story.

> Dr. Conwell had given so liberally that he possessed very little of the world's goods in his last days. Great buildings and noble institutions stood as monuments to his splendid years of labor but his personal pocket-

book was a very slender one. When he came to his final sickness his giant frame was worn with years of unceasing labor in his field. He went to Atlantic City for a rest and a change. There he engaged rooms overlooking the ocean in a fine apartment house. His daughter went to the seashore resort to look after him. She soon realized that the rooms were far too expensive for her father's resources. She explained it to the elderly man and told him that it would be necessary to move at once to more modest quarters. He replied,

"Well, daughter, I have always worked for the Lord and the Lord has always taken care of me. He is not going to desert me now. I'm old and tired and I want to see His vast ocean, His clear skies, and His glorious sunshine."

The daughter, nevertheless, went out to look for another apartment. When she reached the lobby, she met an unknown man who demanded to see Dr. Conwell. The daughter explained that her father was ill and could not be seen. The man persisted, and then she noticed that he was intoxicated. She tried to make clear to his confused mind that she could not let him see her father because she was arranging to move him to a less expensive apartment.

"What!" said the stranger. "Move a sick man like that! Nonsense. Let him stay right where he is. Send all the bills to me. After what Dr. Conwell did for my son, who died last year, that's little enough for me to do."

And pay the bills he did, and Doctor Conwell's strong faith in "The Lord will provide" remained to his death. Coincidence! The doctor, from his long experience, could have told of a score of similar "coincidences" which had

mysteriously solved his grave problems when disaster might have come to those of lesser faith. Rich in magnificent achievement and with thousands of grateful disciples, he smilingly passed on to be remembered as one of the most extraordinary manifestations of human confidence in the Light of Faith.

We all realize that in this age comparatively few people are free from spiritual, mental, or bodily miseries, real or imagined. Much of this human pain and agony is unnecessarily self-magnified. Pass down the main thoroughfare of any great city and note how many faces reflect worry, fear, hate, misgivings, meanness, jealousy, and despair. How could it be possible for such people to live happily and successfully? No wonder that most businesses are doomed to failure even before they are started. This condition presents the gravest problem of humanity. What can penetrate the darkness, and help us to see that the world can be filled with joy and Light? The answer is simple. Why spend one's days in mental, spiritual, and material gloom when the great minds of the past have long since divined the power of Light? "Light, More Light" was designed to tap these great reservoirs of wisdom and divine force, and afford a practical and workable means of putting this power to work for the soul and character, through daily contacts with the great thoughts of the most able, successful, and significant minds of history who have seen and realized the light. This is distinctly a text book for daily use. It is not a book to be read and put aside. The glorious

inspiration, the wise prescience, the rich breadth of thought embodied in the "Confirmations" interpret the mysteries and miracles of the nobler, finer, more joyful, more productive life. They place before you the truths, often learned by their creators through years of bitter struggles, fears, doubts, and pains, which have led them to triumphs. These truths are the spiritual jewels of human existence.

Above all, through all, and transcending all are the power, the beauty, the majesty, the simplicity of the words of Jesus Christ who, over and over again, brought forth the need for Light at all times in our lives.

"Light, More Light" is therefore a human ideal to intensify the divine radiance that is in the soul of every man.

> "The Light of the body is the eye:* if, therefore, thine eye be single (righteous), thy whole body shall be full of Light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the Light that is in thee be darkness, how great is that darkness!"
>
> *Matt.* VI. 22

*(The eye, in oriental symbolism, signified the individual's soul outlook upon life.)

CHAPTER TWO

Light for Everybody

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Light for Everybody

"Light, More Light" is a challenge—a personal challenge to you to forget the shadows of yesterday and step joyously into the Light of a new day. It is a challenge to you to keep the windows of your soul open to this Light, not for a few days and weeks, but for all time. It is a challenge to you to think and act constructively, positively, untiringly; to maintain a kindly, more wholesome, more helpful, more cheerful, more prosperous attitude every moment of your life. More than this, it puts into your hands, in practical form, the materials which have brought about these conditions in the lives of countless others—conditions which the uninitiated often look upon as mysteries and miracles because they have not yet experienced the working out of divine laws.

A successful young business man was obliged, through a turn in his affairs, to start an entirely new business of his own. An elderly aunt, who herself had been very successful in large business transactions, said to him,

> "I have only one piece of advice I want to give you. Never lose your faith in the Almighty and the mysterious influence of this power upon all things. Never permit yourself to think of anything but success at any time. Never have any suspicion that great success will not be yours."

The young man followed this advice "religiously" and despite a depression period he was illumined by his faith

in the best, in hard effort, and in a glowing ideal, to build up a prosperous new business in less than two years.

Not until one is able to realize that one is surrounded at all times by beneficial forces which one may employ with the right understanding, the right thought, the right life attitude, does one rid oneself of the bugaboos of "hard luck," "no opportunity," or "everything is against me." It is quite astonishing, however, how many people have built up a complex of that kind of fear which leads them to indulge in periods of "disaster imagination," in which they picture themselves in calamities of all kinds. They imagine failure, loss of position, loss of health, loss of reputation (professional or social standing), loss of members of their family, arrest for imagined crimes, impending wars, political collapse, financial ruin, pestilence, flood, and fire. This is far more serious than most people realize and should be corrected promptly, where morbid pathological lesions do not make this impossible. These people live in the gloom of a self-made "chamber of horrors" which may bring upon them abnormalities leading to the insane asylum or to suicide. Most suicides are victims of a morbid imagination.

If one must indulge the imagination, it is certainly far more pleasant to think of good fortune or of a happy future. However, a rational man like Henry Ford does not conceive of a sunless life of possible catastrophes. He looks upon the troublesome daily episodes as a game to be played honestly and fairly, according to the laws and the

rules, for all the fun there is in it. If a man loses—what of it? There are still other games in which he may win, if he does not lose control of his behavior. If, on the contrary, he forms a complex in which he imagines himself losing most of the time, his case is usually hopeless, until something happens to make him open the windows to the Light.

Everyone who has ever seen lightning strike knows that there is a destiny in all things. If you had been where the lightning struck, you would not now be reading this book. Destiny in this sense is, to many, one of the proofs of divinity. This thought, however, may lead to a blind dependence upon fate, or to a fear of the "bad breaks," the strokes of misfortune, an apprehension which to most people, and particularly to young people, is often extremely dangerous. The writer has given a great number of commencement addresses at universities and colleges in many parts of the country. One of the most welcomed subjects has been "The Winds of Destiny." In this, an attempt was made to make clear that one, who was able to take advantage of these winds at the moment they appeared, through the realization of ideals of character, of effort, of judgment, of faith, was usually the one who soared to the greatest heights. Long historical research reveals that an astonishing number of the men and women of history have become illustrious because at the right time their radiant souls have perceived these winds of destiny, whereupon they have opened their sails to take advantage of them.

What are the winds of destiny
That touch the soul of every man,
And send us out upon the seas,
From Zanzibar to Hebrides.
To follow some amazing plan
That no one knows and no one sees,
And still, we must go on?

These are the winds of destiny
That move the soul of every man.
Behold! The Master's plan reveals
The power of Light and high ideals.
For he who wills, is he who can
Respond to Heaven's sublime appeals,
And thus, we shall go on!

The reader and the student who kindle the sacred fires of their souls with the wisdom of the "Confirmations" in this book will have little difficulty in discerning and employing the winds of destiny. They will be ready when their great opportunity comes if they have been confirmed in the spiritual messages of the masters of the past, who have enlisted the divine power of Light.

Many people who are mentally, socially, and spiritually sick and who continually deplore their "hard luck," do not understand that their "hard luck" is frequently a lack of the preparedness, which lack may be avoided when the "Confirmations" in this book are realized. Let us suppose that you were to receive an offer of a position with a salary of $25,000.00 a year. If, on the day that the offer presented itself, you were taken with a serious and lingering illness, your opportunity might be lost. Many people have

opportunities after opportunities paraded past them daily but they are unable to accept any one of them, not because they are physically sick, but because they have been mentally, socially, and spiritually too sick to prepare themselves for openings. When you find yourself envying a person who receives a huge income through his efforts, ask yourself whether you are ready and capable to take such a position. If you are not, do not let the matter disturb you further, but start at once to prepare yourself, through spiritual and practical reconstruction, to entitle yourself to what you desire.

Learn to keep yourself in readiness, in training, for any turn of affairs. The Lights of the firmament are changing ceaselessly. So, too, are the Lights of your life, which are beyond your control. At the darkest moment of your career, a new Light may come which will point the way to a finer, happier existence. How many, many times have you made your plans, only to have "things" (those mysterious "things") turn up and force you to change everything? Keep yourself in readiness to meet these inexplicable forces which may, for the time being, upset your best laid plans. Keep yourself in tune with the higher Power that is making these mysterious changes. In this way you will cease to be frightened by the ogres of failure. There is always tomorrow. Always the sun will rise. Even though clouds may temporarily obscure it, the Light is everlastingly there. Then, after better things have come to you through the Light, as come they will, your faith will be continually fortified.

An attempt to live consistently in the Light of the spirit—the good, the higher things of life—has brought the writer peace, happiness, friends, prosperity, and understanding often seemingly in far greater measure than the efforts have deserved. When he has turned away from this great Sun of the Soul, he has found unrest, pessimism, gloom, and failure. It has been his experience that we must turn unfailingly to this Light every day. The power to do this starts in our own souls. We can walk in the sunshine or we can let ourselves stray into the dark and poisonous caves of despair.

Surely the world of youth of this day needs this Light for the true education of the soul far more than it needs mere material education. Surely, if properly attuned, the soul will vision the Light of the ages, flashing over and over again the lessons revealed through the Light of the good—or what men in the interminable past have always instinctively recognized as God. Surely the only means to curtail crime and immorality in the future is to multiply the teachers of true morality and righteousness in this day, who have had this great Light revealed to them.

Let us open the minds of youth to the Light of the spirit of good by convincing them that it is not necessary to accept some fantastic and preposterous philosophy in order to receive this Light. Let them understand that it is all very simple and natural and in no sense a proprietary possession of cult, age, race, group, or person, but the common property of all men, as witnessed by the greatest

souls of all times. Let us point out to them that this Light shines from millions of shrines and inspired texts in all countries. Let us convince them that the true Light of the spirit of good is not the sacrosanct "goody-goodyism" which only too often they have found associated with hypocrites, but rather a wholesome, simple, natural guide to happiness and their practical welfare, which will multiply the joy of living many fold.

The key to the chamber of your heart's desire is now in your hand. It enables you to open the portals to the Light of the spirit of good, to real happiness, charm, power, riches, and the understanding which brings security and soul peace. It remains for you to turn the key. Form the daily habit of illuminating your inner self with great thoughts such as those which parallel the Affirmations following each chapter. Expect astonishing results as you progress. You will not be disappointed.

Our first step toward the progress is the intense desire to see the Light. This opportunity perhaps may have come to you through the chance purchase of this book; or it may have come to you through some interested friend who has placed it in your hand; or it may have come without any outside influence of which you are conscious; that is, through some unexplainable awakening of your own spiritual forces.

Realize, first of all, that nothing can be accomplished without faith, without the conviction that the best in life in your human sphere, mentally, spiritually, and materially,

is yours if you work for it, through the proper recognition of the divine laws which daily become more evident to you as you crystallize them, perceive them, and adapt them to your own life needs.

This, then, is not destined as a book for casual reading. Nor is it a book of dogma or arbitrary rules for living, as it calls for the appreciation of its principles and their application to the life of each individual as he sees and overcomes his problems in his own way. It may require work and hard work. It may mean the demolition of old and useless habits of thought and behavior and the erection of an entirely new life structure. That is, in order to obtain a happier, more helpful, more productive existence, it probably will be necessary to remold and readjust your entire attitude toward life and your method of living. This may all come to you with no more effort than a revelation, with the rapidity of the sun bursting through a black cloud. Again, it may require weeks or months of intense thinking. Most of all, it calls for active doing. The leaders of men, whose wisdom and inspiration are embodied in the Confirmations in this book, did not produce marvels without a rich and beautiful realization of these lofty truths.

Most important of all, this wondrous Light is free to all who can accept it. There are no reservations. It is not the proprietary treasure of any secret cult. It belongs to everybody. Every human being is equal to every other before the power of Light.

Explanation and application of the Affirmations and Confirmations.

The Affirmations at the end of each chapter in this book are paralleled with expressions of inspired thoughts called "Confirmations." These have come from many of the men and women of splendid attainment who, through the centuries, have felt it their mission to send out the Light of the spirit of good. They have realized this higher understanding, this contact with divine sources which has brought them life, joy, and enabled them to create immortal masterpieces, build huge fortunes, and achieve great and noble aims. Mere money can be acquired by unrighteous devices. Witness the racketeer, the cheat, the swindler who, for a tragically short time, deceives himself into believing that ill-gotten wealth brings happiness. Some of the most miserable men the world has ever known have been multimillionaires who have failed to realize in time that wealth not illuminated by the spirit of good cannot bring happiness.

The series of seventy Affirmations and three hundred thirty-seven Confirmations should not be attempted for continuous reading. Only hopeless confusion would result. Very few people can assimilate (realize) more than one Affirmation and its Confirmations in a day. These are, therefore, the daily bread of the reader who sincerely and earnestly desires to avail himself of this wisdom to remold his life, his fortunes, his health, his usefulness, his charm,

his ability, his personal relations of all kinds. No matter how long this takes or how much effort is necessary, it always pays.

Therefore, you are urged not to read this book hurriedly or casually. After perusing the text of the book and experiencing the general principles, life reconstruction may begin. Over two months of intense reflection and realization will be required to encompass the Affirmations and Confirmations at the rate of one page each day. After the habit is once established, the reader may continue the daily repetition of these life guides indefinitely. In resisting the ever present forces tempting us to forsake our ideals and our faith we need all the help and the Light we can absorb from the highest sources.

The practical application of these daily means of keeping the soul incessantly illumined is very simple. Each Affirmation states a thought, and the Confirmations following have been selected from the great minds of the centuries which confirm this thought. These Confirmations are of course only a few of thousands picked here and there from boundless fields of inspiring principles. The word Light, for instance, appears in the Bible over two hundred and fifty times.

Each Affirmation should be read slowly and with conviction.

Follow this by reading the succeeding Confirmations.

Spend a moment after each Confirmation in contemplation of the relation of the thought to your present life.

After finishing the Confirmations, read again, *aloud* and intently, the Affirmation.

Proceed in this manner until all of the Affirmations and Confirmations have been absorbed.

Do this night and morning.

The same plan should be followed throughout "Light, More Light"; the aim being to promote mental and spiritual regeneration of your life by stating great truths positively and then confirming them by noting how the outstanding characters of the past have emphasized the same ideals.

Fortify your convictions by reading in an earnest and thoughtful manner, avoiding ritualistic, stereotyped repetitions. These are no magic fetishes which will produce miracles merely by verbal recitation. They must be translated from thought to life realizations. How successful they are in any case will depend largely upon how faithfully, persistently, and intensely they are realized.

The first step in what might be called the technique of the acceptance of the Light is that of seeing things in the Light rather than in the darkness. One cannot think misery and acquire joy, think sickness and acquire health, think fear and acquire courage, think ugliness and acquire beauty, think age and acquire youth, think failure and acquire success, think hate and acquire love. Just so the molecules of metal may be entirely readjusted by heat and electricity, so may your entire life be remade by the realization of the Light of the ages.

First Affirmation

I will start to-day to open the windows of my soul to the Light.

CONFIRMATIONS

In the morning, then ye shall see the glory of the Lord.
—*Exodus* XVI:7

I have had many troubles in my life but the worst of them never came.
—*James A. Garfield* (1831-1881)

In Thy Light shall we see Light.
—*Psalm* XXXVI:6

Light to-morrow with to-day.
—*Elizabeth Barrett Browning* (1806-1861)

Hail, Holy Light, offspring of Heav'n first-born!
Or of the eternal, co-eternal beam,
May I express the unblamed? Since God is Light.
—*John Milton* (1608-1674)

Second Affirmation

I will have unswerving faith in the Divine Light which has radiated since the beginning of time.

CONFIRMATIONS

The true Light, which lighteth every man that cometh into the world.

—*John* I:5

The first creation of God, in the works of the days, was the Light of sense; the last was the Light of reason; and His Sabbath work, ever since, is the illumination of the Spirit.

—*Francis Bacon* (1561-1626)

Skepticism is slow suicide.

—*Ralph Waldo Emerson* (1803-1882)

If God did not exist, it would be necessary to invent Him.

—*François Marie Arouet, known as "Voltaire"* (1694-1778)

The fool hath said in his heart, There is no God.

—*Psalm* XIV:1

Third Affirmation

I will resist senseless skepticism with Light.

CONFIRMATIONS

I believe that the more thoroughly science is studied, the further does it take us from anything comparable with atheism.

—*Lord Kelvin* (1824-1907)

All the scholastic scaffolding falls as a ruined edifice before one single word—Faith.

—*Napoleon Bonaparte* (1769-1821)

Faith is to believe on the word of God what we do not see; and its reward is to enjoy what we believe.

—*Saint Augustine* (354-430)

Christian faith is a grand cathedral with divinely pictured windows. Standing without, you can see no glory nor can one imagine any, but standing within, every ray of Light reveals a harmony of unspeakable splendors.

—*Nathaniel Hawthorne* (1804-1864)

Faith is like love: it cannot be forced.

—*Arthur Schopenhauer* (1788-1860)

Faith is the root of all blessings.

—*Jeremy Taylor* (1613-1667)

Fourth Affirmation

The Light of a new dawn is here, and I will ceaselessly seek to follow it.

CONFIRMATIONS

Light is the shadow of God.

—*Plato* (427-347 B. C.)

Thy prayer was "Light, more Light, while Time shall last!"
Thou sawest a glory growing on the night,
But not the shadows which that light would cast,
Till shadows vanish in the Light of Light.

—*Alfred Tennyson* (1809-1892)

(Tennyson wrote the above as an inscription for the window in memory of William Caxton who introduced printing into England. The window is in St. Margaret's Church, Westminster, London. Caxton's motto was "Let there be Light.")

Thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in Light.

—*Colossians* I:12

The Lord is my shepherd; I shall not want.

—*Psalm* XXIII:1

CHAPTER THREE

The Light of the Ages

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The Light of the Ages

THE recognition of fundamental divine laws is the beginning of higher wisdom. The philosophy of the ages is based upon the struggle of man to find his relation to eternal truth. One does not have to delve very far into the history of the world to discover that great thinkers for the most part have realized the dependence upon some divine power, some spiritual force responsible for the development of the individual as well as the race. This time-old conception of a Deity persists despite all agnosticism. It is so inherent in man that it appears in a thousand forms. At first some relatively distant and mythological thing represented by visible idols, it has, in our own era, come into an entirely new significance and man is now tending more and more toward the realization of the God spirit, the eternal Light within himself.

It is simple enough to realize that physically we are largely composed of the food we eat, the water we drink, the air we breathe—all marvelously evolved through the chemistry of nature. It is a trifle more difficult to realize that the physical body is also dependent upon another great source of supply that comes to us from the heavens—the Light of the transcendent sun. Dr. John Harvey Kellogg, foremost advocate of natural methods of living, once said,

> "Of all the forces of nature, there is no other so wonderful as the mystic energy concealed in the sunlight."

Bathed in the glorious effulgence of this heavenly lustre for centuries, the world, during the past few decades, has learned to appreciate, through the eyes of science, the incalculable value of the sun upon our bodies and in our bodies, because no one in this day of enlightenment imagines that the rays of the sun can fail to permeate our whole being.

In like manner it is a comparatively simple matter for the thinking man to realize that in the mysterious chemistry of our lives the food, water, air, and sunlight that have entered into our physical growth are all affected by every thought we have received into our consciousness from the outside, and by every thought we have uttered with conviction; that we are affected by the actions inspired by these thoughts, and finally, that all of these expressions and impressions are stored somewhere in a great reservoir of our minds, now generally known as the subconscious. They have not disappeared into the silences. They are there as creatures governing our lives every second until the end. Libraries of works on psychology, as attested by the modern scientific laboratory, certify to this belief.

Why, then, must man be perpetually haunted by every misfortune and every misdeed of his past? Alas, millions are, because they have not come into the realization of the glorious power that the great and good poet, Goethe, sought in his last words,

"Light, More Light,"

a spiritual aspiration for higher and nobler life illumination.

Only through such Light can one find good (God), which alone can by faith purge the human reservoir of the toxins of evil thoughts, by letting the lustre of the spirit of goodness enter.

This is a practical as well as a spiritual world. In our everyday lives we are continually confronted with practical problems demanding solution. What is the most sensible and workable means of enlisting the Light of the spirit of good in our daily lives for the betterment of ourselves and of others? We may admit the Light at once, to-day, now! But only by training, development, and soul experience may we learn to employ it to its fullest power.

The first step is to banish from our hearts all resistance to the spirit of good and to determine with all of our power to turn our lives toward the acceptance of more and more Light. Who can receive this Light? Everyone whose consciousness is accessible. It would be a cruel and fatuous claim to lead one to believe that a legless man could win in a race with a trained runner. That is not the point. No matter upon what level we may find ourselves when we accept the Light we may, by its help, develop our spiritual and bodily beings miraculously, in proportion to our natural limitations. In the essay on courage, the reader will find the names of just a few of the "weaklings" who have accomplished "the impossible." Even in the hospitals for mental diseases we have countless instances of cases of men and women who, by right thinking, have been "turned

back" to society. Brains allegedly crippled by supposedly pathological conditions also may sometimes be made to bring their unfortunate possessors into great happiness by such admissions of the Light as may be possible.

Psychologists have devoted volumes to the subconscious mind and its relation to human behavior. Whole libraries of books have been written to show how the power dammed up in this reservoir of thought may be harnessed to our conscious lives in increasing our energies, abolishing fears, curing bodily ills; in fact, remaking our very existences.

It is often difficult to convince ourselves of the presence of this, the deep self, the silent brain storehouse of our thoughts. It is from this that we recall by memory the thousands of thoughts and impressions which we are constantly acquiring. It is necessary for those who seek the Light of the spirit of good to realize how all thoughts, good or bad, are received and inevitably stored away, often entirely without apparent conscious effort.

The practical admission of the Light of the spirit of good is, after all, a steady and unending process of filling our subconscious minds with this Light and keeping it glowing at the brightest intensity through the divine inspiration which is accessible to all. The thoughts from inspired writers, who have had this Light in magnificent effulgence, should be the daily food of the student in search of higher understanding. The practical value of such

books as this depends largely upon repeated readings of the essays, with the mind directed toward the realization of the Lights which illumine the great soul-desires which lead to attainment. In all forms of development, regular daily pursuit of definite ideals is of inestimable importance. Precisely as the student of a musical instrument acquires proficiency through uninterrupted daily practice, so should the student of life practice the acquisition of character.

One who is imbued with the Light cannot conceal it from others. It is not necessary to say to such a person,

> "Let your Light so shine before men, that they may see your good works and glorify your Father which is in heaven."

It will be obvious to all. Such a Light cannot be hidden under a bushel. One who has gained this Light immediately becomes a center of influence for good, reaching out to all coming in contact with the spiritual rays. This does not mean that such a person will go around with a proselyting spirit, trying to break down the traditions and faith of others, but it does mean that the Light will so shine through his person and his deeds that all others will irresistibly be drawn to him and to the Light.

Psychologists make clear that the subconscious mind seems to absorb thoughts with a remarkable ease, just before the individual is retiring, and just after waking. We should not, however, feel limited to these distantly separated periods of the day. We must never forget that the morning prayers and the morning readings of our

ancestors were one of our more precious heritages which many in this generation have bartered for inconsequential and often highly objectionable conglomerations of material things—things which have added nothing to our real happiness and frequently have wrecked lives which otherwise might have served good and noble purposes. There is no substitute for the source of inspiration that our forefathers found in scriptural writings. The quotations given in this work are presented largely to emphasize the fact that the sages, saints, and philosophers of the ages, as well as the great men and women of action and accomplishment, have preceded this exposition with innumerable immortal gems of limitless iridescence.

Moreover, those in remote times, who were probably only distantly acquainted with it, have in some mysterious manner received and reflected the Light of the spirit of good with amazing force.

The widely employed methods of Freud, Jung, Adler, and others of the Vienna School in locating in the subconscious mind area, confusion resulting from inhibitions and frustrations, with the hope of promoting a rational outlook upon life and thereby relieving mental and physical ills, have become a subject for common discussion.

One of the main purposes of this book, as we have said, is to provide the individual with "Affirmations" and "Confirmations" to help in displacing focal points of old mental infections—fear, hatred, anger, jealousy, revenge, injustice, and envy.

Therefore, the "Affirmations" and "Confirmations" at the end of each section are to be repeated vocally, as needed, each day. They must be given forth with the positive conviction that the whole being is illumined with the Light of the spirit of good. They should be only the beginning of the habitual exploration of the great practical and spiritual literature of the world for furthering glorious manifestations of the divine sun of existence.

Fifth Affirmation

I am at one with the Spirit of Good.

CONFIRMATIONS

In nothing do men approach so near to the gods as in doing good to men.
—*Marcus Tullius Cicero* (106-43 B. C.)

Great men are they who see that the spiritual is stronger than any material force; that thoughts rule the world.
—*Ralph Waldo Emerson* (1803-1882)

Light is sown for the righteous, and gladness for the upright in heart.
—*Psalm* XCVII:11

We do not love people so much for the good they have done us as for the good we have done them.
—*Count Leo Tolstoy* (1828-1910)

The best of men is he who loves all and does good to all without distinction, whether they be good or bad.
—*Mohammed* (570-632)

For the commandment is a lamp; and the law is Light.
—*Proverbs* VI:23

Sixth Affirmation

I will strive to represent the God Spirit in me to-day to all whom I meet.

CONFIRMATIONS

Ye are all children of Light and the children of the day.
—*I Thessalonians* V:5

They that deny a God destroy man's nobility.
—*Francis Bacon* (1561-1626)

When I sit in darkness, the Lord shall be a Light unto me.
—*Micah* VII:8

Are we to mark the day with a white or a black stone?
—*Miguel de Cervantes Saavedra, known as "Cervantes"* (1547-1616)

Life means to us to constantly transform into life and flame all that we are or meet with.
—*Friedrich Nietzsche* (1844-1900)

I worship Light; it whispers sweet melodies in my ears.
—*Frédéric François Chopin*

Seventh Affirmation

I will think of life in the present and the future, not in the past.

CONFIRMATIONS

But past who can recall, or done undo?
Not God omnipotently.
—*John Milton* (1608-1674)

Faraway in the sunshine are my aspirations. I may not reach them but I can look up and see their beauty, believe in them, and try to follow where they lead.
—*Louisa M. Alcott* (1833-1888)

Great souls are portions of eternity.
—*James Russell Lowell* (1819-1891)

It is the spiritual always which determines the material.
—*Thomas Carlyle* (1795-1881)

Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.
—*John* XII:35

Eighth Affirmation

I will hold my mind open to good impressions.

CONFIRMATIONS

It is the mind that maketh good or ill,
That maketh wretch or happy, rich or poor.
—*Edmund Spenser* (1552-1599)

O Father, touch the east, and Light
The Light that shone when Hope was born.
—*Alfred Tennyson* (1809-1892)

There never was a truly great man who was not at the same time truly virtuous.
—*Benjamin Franklin* (1706-1790)

We are free agents and man is more powerful than matter.
—*Benjamin Disraeli* (1804-1881)

Rank on rank the host of Heaven
Spreads its vanguard on the way,
As the Light of Light descendeth
From the realms of endless day,
That the powers of hell may vanish
As the darkness clears away.
—*The Liturgy of St. James as translated by George Moultrie* (1864-)

Ninth Affirmation

I will indulge only thoughts which I know are beneficial to my body and mind.

CONFIRMATIONS

Nurture your mind with great thoughts; to believe in the heroic makes heroes.

—*Benjamin Disraeli* (1804-1881)

If we walk in the Light, as He is in the Light, we have fellowship one with another.

—*I John* 1:7

They are never alone who are accompanied by noble thoughts.

—*Sir Philip Sidney* (1554-1586)

Thinking is the talking of the soul with itself.

—*Plato* (427-347 B. C.)

Every spirit, from head to foot, is of the character of his love and therefore his life.

—*Emanuel Swedenborg* (1688-1772)

Come, Light supreme and still,
Our burdened thoughts fill
With Thy bright day.
Guide of the feeble sight,
Star of grief's blackest night,
Reveal Thy path of light,
Show us the way.
—*King Robert II of France* (1316-1390)

Tenth Affirmation

I will show silently in my actions what my life philosophy means to me.

CONFIRMATIONS

I have never heard anything about the resolutions of the apostles but a great deal about their acts.

—*Horace Mann* (1796-1859)

Greatness is a spiritual condition worthy to excite love, interest, admiration, and the outward proof of greatness is that we excite love, interest, admiration.

—*Matthew Arnold* (1822-1888)

Be Thou, O Rock of Ages, nigh!
So shall each murmuring thought be gone;
And grief and fear and care shall fly,
As clouds before the midday sun.

—*Charles Wesley* (1707-1788)

But only he whose judgment never strays
Beyond the threshold of the right, learns this—
Not always is it good to have one's wish;
What seemeth sweet often to bitter turns;
Fulfilled desire hath made mine eyes to weep.
Therefore, O reader of these lines, if thou
Wouldst virtuous be, and held by others dear
Will ever pray for the power to do aright.

—*Leonardo da Vinci* (1452-1519)

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

—*Psalm* XXIII:2

CHAPTER FOUR

The Light of Faith

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The Light of Faith

THE sunrise of the divine light of existence is a rich experience to millions. The realization of one's identity with the infinite Light of the spirit of good (God) often comes like a precious flash of soul Light. It may reveal itself in any one of thousands of ways—in the tent of the evangelist, under clouds of incense, at the symphony concert, before a mountain peak, at some powerful and beneficent drama, beside a field of flowers, on the shore of the ocean, from some immortal book. Blessed is he who has the faith to keep the Light burning day after day. Blessed is he whose faith in the Light of the spirit of good remains with him year after year.

With the coming of this wondrous principle of divine understanding there is inevitably a peace of mind and a spiritual insight which seem to penetrate the most troublesome problems and make clear the way. Sorrow, worry, fear, apprehensions vanish like the ice before the sun. With the deep conviction in the heart that righteousness is the guardian of your life, many of the greatest difficulties dissolve. Old rancors, old griefs, old misfortunes are supplanted by the new spirit of confidence and faith in the best.

Take the case of a well known man who once had many enemies. He thought that the world was "against him." He was asked to believe that his enemies were largely enemies because he thought them enemies, because he continually

had in his mind the thought of trying to hurt them, injure them, abuse them, "get even" with them, and never missed an opportunity to spread harmful reports about them. He was asked to turn "right about face" and to think up kindnesses to do for these enemies; to approach them with sincere and honest smiles, not suspicion and hates, to praise them and help them, and even when they failed, "to turn the other cheek to them." This he did and in less than two months the enemies were turned to profitable associates, with the exception of two mentally abnormal people. It is not suggested that one try to make friends with a mad dog, which must be evaded or exterminated. However, most of our enemies are no different from ourselves and may be reached through the Light of Faith.

Holding to the spirit of good is a serious struggle for many. It must first of all be founded upon powerful conviction. It must be constantly refreshed by association with the forces of good. Many find this in the spiritual atmosphere of the church, others in the matchless volumes of inspired writers, the paintings of great masters, the music of sublime composers, the struggles of great and noble men and women, the great cathedrals of nature.

Many have experienced great sustenance in the following thought from James Anthony Froude (1818-1894), professor of history at Oxford University, who, after the deep study of the history of all time, wrote in an essay, "On History as a Science":

"One lesson, and only one, history may be said to

> repeat with distinctness; that the world is built somehow on moral foundations; that in the long run, it is well with the good; in the long run, it is ill with the wicked."

Thus does the thread of righteousness run through the ages. When confronted with the apparent and temporary evidences of the temporal prosperity of those who have had the misfortune to have failed to accept the divine principle, the words of Froude flash back to vivify one's faith. Inevitably, in some mysterious manner, the balance weighs the right and the wrong, and misery comes to those who do not live in the light. On the other hand, those armed with the shield and buckler of the spirit of good, triumph "in the long run."

Many people afflicted with a lack of moral courage have reached that unfortunate condition by running away from realities or veiling them with illusions. One can never remove an obstacle by trying to dodge it. For instance, the vast number of people who have ceased to attend churches of any kind, produce a barrage of excuses, none of which they really believe. Not until the true Light has come into the hearts and souls of millions, will the churches of all denominations be filled again.

The eternal complexity of life brings new interest daily to the wholesome mind stabilized by honest faith. Agnosticism, the repudiation of a belief in divine source, often results in a human rudderless derelict, dangerous both to himself and to his fellow men. Socrates' dictum, "Man,

know thyself," goes only half way. He should have added, "Man, re-create thyself." In this we must depend upon the renascent Light of the spirit of good, which reveals our inner selves to us and gives us the power to be born again.

We know of a man of an almost saintlike disposition who, through his timidity, was able to accomplish but little for the world. Upon his wall was the motto, "KEEP SWEET." What he really needed was "BE UNAFRAID." On the other hand, the reminder, "KEEP SWEET" on the walls of some men with violent, destructive tempers might save them many a death dealing adrenal spasm. The Light which, burning within by divine power, shows the way to self-understanding and self-reconstruction, leads to the path of the highest life attainment. Have faith in this marvelous Light and you will see life itself and the world we live in from a wholly different and far loftier viewpoint. The need for faith is well-nigh universal. Few people in the world have so advanced in understanding that they can begin to comprehend the infinite complexities of the clouds of worlds in which they find themselves at birth. Dr. Robert A. Millikan, Nobel prize winner and discoverer of the electron, once contributed to that excellent magazine, "The Commentator," a statement upon "I Believe in God," in which he writes the following, which is herewith reproduced by permission of the publishers:

> "The best reply to the question 'Do You Believe in God?' is that it requires an education rather than

an answer, for it is obvious that no one who doesn't know all about the universe can have any sharply defined conception of the integrating factor in it all."

Many of the richest and most highly developed scientific minds in history have manifested their faith in the Deity in the strongest terms. In no two men is the conception of the Deity identical. The range of the human imagination, from the crude belief of the Australian bushman to that of the professor of theology in a great university, may be enormous, but the main thing is the existence of some kind of belief that is sustaining, stimulating, and exalting.

Over and over again those familiar with the trend of human expression are continually startled by the unceasing quest for Light from the earliest writings of oriental scribes and prophets to the present. When, for instance, in the seventeenth century, George Fox, the truly great founder of the Society of Friends established that memorable group, he called them the "Children of Light." What organization in world history has performed a more beneficent service, in proportion to its size, than these splendid, simple, humble, unassuming Quakers whose unheralded good deeds challenge the whole world to reach higher philanthropic achievement.

Again, during the Christmas day following the outbreak of the second World War, King George in his address to his Empire chose to repeat the following significant words written by Miss M. Louise Hawkins:

"I said to a man who stood at the gate of the year,
'Give me a Light that I may tread safely into the

unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way!' "

Grasping the invisible hand of God ignites the Light of Faith. You may have to do this over and over again because the Light may be temporarily obscured by dark clouds which beset our way through life. Longfellow knew this and wrote: "The rays of happiness, like those of Light, are colorless when unbroken."

Living in the faith is its own compensation. Do you believe in Heaven and in Hell? I do! I have seen both of them in the hearts of men. The finest spectacle of life is the struggle of a man from the depths of unbelief to the spiritual paradise which comes with the blessed acceptance of the rich power which is in all of us awaiting development. Time and again we have seen in the faces of men the gloom of despair disappear before the Light of Faith. Pray that we may all hold to our faith.

Eleventh Affirmation

I will hold to my faith as a mariner holds to his chart.

CONFIRMATIONS

Let us have faith that right makes might, and in that faith let us do our duty as we understand it.

—*Abraham Lincoln* (1809-1865)

All I have seen teaches me to trust the Creator for all I have not seen.

—*Ralph Waldo Emerson* (1803-1882)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

—*Luke* XI:9

I die adoring God, loving my friends, not hating my enemies, and detesting superstition.

—*François Marie Arouet, known as "Voltaire"* (1694-1778)

The commandment of the Lord is pure, enlightening the eyes.

—*Psalm* XIX:8

Twelfth Affirmation

I will keep the principle of good (God) strongest in my soul when the most difficult problems present themselves.

CONFIRMATIONS

When faith is lost, when honor dies, the man is dead.
—*John Greenleaf Whittier* (1807-1892)

Faith renders the spirit strong; doubt is its destroyer.
—*Theophrastus von Hohenheim, known as "Paracelsus"* (1493-1541)

I have lived, sir, a long time; and the longer I live the more convincing proof I see of this truth; that God governs the affairs of men.
—*Benjamin Franklin* (1706-1790)

Failure is, in a sense, the highway to success, inasmuch as every discovery of what is false leads us to seek earnestly after the true, and every fresh experience afterward carefully avoid.
—*John Keats* (1795-1821)

Such as are thy habitual thoughts, so also will be the character of thy mind, for the soul is dyed by the thoughts.
—*Marcus Aurelius Antoninus* (121-180)

Thy word is a lamp unto my feet, and a Light unto my path.
—*Psalm* CXIX:105

Thirteenth Affirmation

I will enrich my reservoirs of faith by opening my soul daily to new evidences of divine power.

CONFIRMATIONS

It is part of the cure to wish to be cured.
—*Lucius Annaeus Seneca* (3 B. C.—65 A. D.)

My brethren, count it all joy when ye fall into divers temptations (or trials); knowing this, that the trying of your faith worketh patience. —*James* I:2-3

'Tis always morning somewhere, and above
The wakening continents, from shore to shore
Somewhere the birds are singing evermore.
—*Henry Wadsworth Longfellow* (1807-1882)

The power of spiritual forces in the universe—how active is it everywhere. Invisible to the eyes and impalpable to the senses, it is inherent in all things, and nothing can escape its operation.

—*Confucius* (551-478 B. C.)

The sun does not shine for a few trees and flowers, but for the world's wide joy. So God sits, effulgent, in heaven, not for a favored few, but for the universe of life, and there is no creature so poor or low that he may not look up with childlike confidence and say, "My Father! Thou art mine."

—*Henry Ward Beecher* (1813-1887)

Trust men and they will be true to you; treat them greatly and they will show themselves great.
—*Ralph Waldo Emerson* (1802-1882)

The entrance of thy words giveth Light; it giveth understanding unto the simple.

—*Psalm* CXIX:130

Fourteenth Affirmation

I will reject fears, apprehensions, and misgivings, because I know that most of the fears in my past have been imaginary.

CONFIRMATIONS

After all, our worst misfortunes never happen and most miseries lie in anticipation.

—*Honoré de Balzac* (1799-1850)

He who fears being conquered is sure of defeat.

—*Napoleon Bonaparte* (1769-1821)

Confidence is that feeling by which the mind embarks in great and honorable courses with a sure hope and trust in itself.

—*Marcus Tullius Cicero* (106-43 B. C.)

Fear is the soul's signal for rallying.

—*Henry Ward Beecher* (1813-1887)

Self-confidence is the first requisite to great undertakings.

—*Samuel Johnson* (1709-1784)

Let us walk in the Light of the Lord.

—*Isaiah* II:5

Fifteenth Affirmation

I will lead myself away from misfortune by thinking only thoughts of real prosperity.

CONFIRMATIONS

Progress—the onward stride of God.
—*Victor Hugo* (1802-1885)

We know that all things work together for good to them that love God.
—*Romans* VIII:28

No man is prosperous whose immortality is forfeited.
—*Henry Ward Beecher* (1813-1887)

I am come a Light into the world, that whosoever believeth on me should not abide in darkness.
—*John* XII:46

I find that the great thing in this world is not so much where we stand as in what direction we are moving.
—*Oliver Wendell Holmes* (1809-1894)

For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ.
—*II Corinthians* IV:6

Sixteenth Affirmation

I will repeat earnestly my faith in the thought, "God moves in a mysterious way His wonders to perform."

CONFIRMATIONS

If God be for us, who can be against us?
—*Romans* VIII:31

Man moves himself, but God leads him.
—*François de Salignac de La Mothe, known as "Fénelon"* (1651-1715)

Either all is chance, and being but chance is of no consequence, or God rules the world and all is well. Whatever befalls is just and right, and therefore not unendurable.
—*Andrew Lang* (1844-1912)

Events will take their course; it is no good our being angry at them; he is happiest who wisely turns them to the best account.
—*Euripides* (480-406 B. C.)

In the huge mass of evil as it rolls and swells, there is ever some deliverance and triumph.
—*Thomas Carlyle* (1795-1881)

He restoreth my soul.
—*Psalm* XXIII:3

The Lord shall be unto thee an everlasting Light.
—*Isaiah* LX:19

CHAPTER FIVE

The Light of Courage

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The Light of Courage

WITHOUT the Light of Faith the Light of Courage can never be kindled. The history of man is rich with startling instances of men and women who, by the Light of Courage suffusing their very souls, have achieved immortal triumphs. Surely there is some supernatural power which enters the spirit of a feeble invalid and enables him to create some masterly work of permanent value to mankind. It is this Light of Courage which has given abnormal strength to hosts of magnificent workers and has sustained them in glory up to the threshold of a higher life.

"Do that which you are afraid to do, for that is moral courage," affirms Emerson. It is this very moral courage which illumines the tired worker and carries him on through weary hours to achievement. The consciousness that one is right, that one is working for a great and unselfish cause, brings to the individual a flow of power likened only to that of a dynamo of limitless potentiality. The worker feels in every atom of his being that he has enlisted the Light of the spirit of good, and his energies are multiplied at every hand. This Light of Courage shines so brilliantly that the dark ogres of fear are put to flight.

How otherwise can one account for the tremendous achievements of many of the greatest men and women of all times? In "Masters of Fate," Sophia P. Shaler has instanced scores of cases of the Light of Courage. The very mention of these noble men and women who have pene-

trated the gloom of apparently insurmountable obstacles by the irresistible Light of Courage, is stimulating to all who may read them.

John Harvard, founder of Harvard University, was a man of very feeble constitution; Kant, the great metaphysician, was never free from pain; Francis Bacon was "always sickly"; Herbert Spencer, English philosopher, lived a life of wretched invalidism; Alexander Pope was an hereditary invalid; Pascal, "greatest of French thinkers," after his eighteenth year never passed a day without suffering; Pasteur, a paralytic at forty-six, illumined by the Light of Courage, continued making invaluable discoveries for mankind; John Bunyan was a consumptive; Milton and Prescott were blind; Francis Parkman, American historian, was a life-long victim of heart disease, brought about by over-exercise at college; Lord Nelson, blind in one eye, one arm amputated, a physical wreck in every way, claimed everlasting fame for the British Navy at Trafalgar; George Eliot was a victim of sick headaches all her life; Charles Darwin for forty years never knew a day of health; Robert Louis Stevenson, "disciple of good cheer," was a chronic invalid; Elizabeth Barrett Browning, "most distinguished of modern poetesses," did most of her work in a sick room; Schiller, immortal German poet, wrote much of his finest poetry when he was pitifully ill; Beethoven composed the *Ninth Symphony* when he was almost stone deaf; Chopin, the latter part of his life, was a victim of tuberculosis, as was his German contemporary, Carl Maria von Weber;

Thomas A. Edison for years was so deaf that it was only by the speaker's placing his mouth at the great inventor's ear, and shouting, that he was able to make the scientist hear.

After the decline and fall of Rome it was estimated that the population of the great city of over a million people dropped to less than two percent. All that was left of the imperial might was a small town surrounded by the ruins of a spectacular past.

Civilizations crash because the individuals responsible for them no longer deserve them. The downfall of Rome was due to mental, moral, and spiritual dissipation. Instead of its famed hardihood and courage came softness and indifference and excesses. There are many who feel that we, in this day, have lost our toughness of fibre and have already become partly atrophied physically, intellectually, and spiritually, by the very comforts and conveniences that science and machinery have introduced to make life supposedly more agreeable. Our lives have been reduced to a minimum of mental and physical effort so that our brains and bodies have been deplorably pampered. Not even the exercise we get from sports nor the sustenance we acquire from all too rare visits to church and shrines of inspiration can make up for this. We receive almost everything we seek served to us "in cellophane" without personal effort. The physical fortitude to stand danger, hard labor, disease, heat, cold, and hunger, such as that our forebears met so courageously, has been sacrificed for the evils of indolence, comfort, and overeating. We cringe

before exercise, drafts, allergies, and food fears. We are not nearly as strong as the trunk of the tree from which we sprang. Those who habitually follow "the line of least resistance" often discover that they have little or no resistance when a real emergency arises.

With all the temptations of an easy life, it takes no little courage to keep up the body, mind, and soul exercise necessary for the preservation of the best in us. Therefore, in this chapter devoted to the Light of Courage, we wish to reiterate that you who are now perusing this book cannot hope to get as much from the text as from the regular daily exercise of your mental and moral concepts which comes through the ceaseless, serious reading and unfailing practice of the wisdom to be found in the Affirmations and Confirmations which follow each chapter.

It is seemingly given to some people to store up silent reservoirs of courage. For years they work quietly and sincerely, building up their ability and their confidence in themselves, until they reach a moment when their accumulated normal energy can be used to best advantage. In May, 1927, we were in Paris on the day that Lindbergh completed his bewildering solo flight. French friends made all manner of inquiries about the young American who had spent years "stunting" in flying circuses and in flying the mail. Unfortunately, we had never heard of that modest youth who, up to that time, had lived on the outskirts of St. Louis, in a little cottage which could not have cost more than a few hundred dollars. It was there, however,

that he built up his reserves of courage that sent him upon his astonishing solo flight across the Atlantic. During the day of the flight, our Gaelic friends, seeing nothing but inevitable disaster from such a foolhardy attempt had dubbed him "le pauvre idiot." When he came down out of the night at Le Bourget, setting a new mark in courage and skill for the everlasting glory of himself and his fellow Americans, he became at once "the incomparable Lindbergh."

"Will power," "determination," "resolution," "doggedness," "pluck," say the materialists. Most assuredly. It is possible, through self discipline and orderly understanding of these qualities from the real psychological standpoint, to develop these to higher degrees of excellence. Systems of will development have been commercialized by countless quacks who, notwithstanding their pseudo-scientific experience, are able to do much in encouraging others to hold out against obstacles and conquer difficulties. In the final analysis, however, the really great achievements come through the Light of Courage which shines from higher sources. No one can look in the face of Helen Keller, blind and deaf from babyhood, without visioning that light far more beautiful than the one which her eyes have never seen. Why does this supreme sunshine of the spirit of good come so often to those who are afflicted? Perhaps because they realize that the battle would be too great if they were not armed with the divine luminosity of courage.

The normal man depends upon his own powers. He feels himself confident to conquer by his own strength. He ignores the divine element which has made his weaker brother transcend him in power. What might be his force, if, with his unfettered body, he permitted the beams of a higher fire to suffuse his soul!

Seventeenth Affirmation

I believe that the higher Light of Courage is shining in me now.

CONFIRMATIONS

The Lord is my Light and my salvation; whom shall I fear?

—*Psalm* XXVII:1

Fearless minds climb soonest unto crowns.

—*William Shakespeare* (1564-1616)

God is my salvation; I will trust, and not be afraid.

—*Isaiah* XII:2

He who is firm in will moulds the world to himself.

—*Johann Wolfgang von Goethe* (1749-1832)

For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ.

—*II Corinthians* IV:6

Eighteenth Affirmation

I know that no matter how dark my present, the Light of Courage will shine upon my path.

CONFIRMATIONS

Let us put on the armor of Light.
—*Romans* XIII:12

Fortune never helps the man whose courage fails.
—*Sophocles* (496?-406 B. C.)

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.
—*Edmund Burke* (1729-1797)

Take heed, and be quiet; fear not.
—*Isaiah* VII:4

Our doubts are traitors and oft make us lose the good we oft might win, by fearing to attempt.
—*William Shakespeare* (1564-1616)

Awake thou that sleepeth, and arise from the dead, and Christ shall give thee Light.
—*Ephesians* V:14

Nineteenth Affirmation

I have realized that the Light of Courage makes me unafraid of every condition, every person, every thing.

CONFIRMATIONS

Culture is the passion for sweetness and Light, and (what is more) the passion for making them prevail.

—*Matthew Arnold* (1822-1888)

A weak man hesitates and often fails to do the right thing.

—*Benjamin Franklin* (1706-1790)

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And Faith shines equal, arming me from fear.

—*Emily Brontë* (1818-1848)

The courage we desire and prize is not the courage to die decently but to live manfully.

—*Thomas Carlyle* (1795-1881)

Only be thou strong and very courageous, then thou shalt make thy way prosperous, and then thou shalt have good success.

—*Joshua* I:7, 8

Twentieth Affirmation

I will gain courage by illumining the Light of the Spirit of Good each day.

CONFIRMATIONS

Courage is the thing. All goes if courage goes.
—*James M. Barrie* (1860-1937)

How far that little candle throws his beams!
So shines a good deed in a naughty world.
—*William Shakespeare* (1564-1616)

He who loves goodness harbors angels, reveres reverence, and lives with God.
—*Ralph Waldo Emerson* (1803-1882)

Courage is that virtue which champions the cause of right.
—*Marcus Tullius Cicero* (106-43 B.C.)

Do all the good you can, in all the ways you can, to all the souls you can, in every place you can, at all times you can, with all the zeal you can, as long as ever you can.
—*John Wesley* (1703-1791)

To be doing good is man's most glorious task.
—*Sophocles* (496?-406 B. C.)

Twenty-first Affirmation

I am confident that nothing can defeat the Light of Courage inspired by the Spirit of Good (God).

CONFIRMATIONS

It is God that girdeth me with strength, and maketh my way perfect.

—*Psalm* XVIII:32

A stout heart breaks bad luck.

—*Miguel de Cervantes Saavedra, known as "Cervantes"* (1547-1616)

Who, then, is the invincible man? He whom nothing that is outside the sphere of his moral purpose can dismay.

—*Epictetus* (About 60-?)

Where there is a brave man, there is the bravest of the fight, there the post of honor.

—*Henry David Thoreau* (1817-1862)

He who receives Light from above, from the Fountain of Light, no other doctrine needs.

—*John Milton* (1608-1674)

He leadeth me in the paths of righteousness for His name's sake.

—*Psalm* XXIII:3

CHAPTER SIX

The Light of Tolerance

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The Light of Tolerance

TOLERANCE often calls for real courage. It sometimes takes real bravery to free oneself from pettiness. The Light of Tolerance liberates the soul from narrowness. Living in a world cast by Divine Power in a firmament so vast that the loftiest imagination never even touches the fringe of its temporal and spacial infinity, the Light of Tolerance should shine through every spirit as it shines through the stars. We are all part of the great mystic scheme of the spirit of good. Because none can comprehend, the eternal vastness of our universe should make us all hold in our hearts naught but the true Light of Tolerance. Our own conceptions of right and wrong are often made from the pitiful angle of human narrowness.

Intolerance often is dispelled when one achieves a proper appreciation of one's microscopically tiny position in the eternity of years. Looking back upon millions of years and ahead to millions more to come, we find ourselves in the midst of a few millenniums which we have come to know as history. Intolerance, then, becomes merely a human conceit that our own conception of life is infallible. The greater the spirit and the broader the experience, the more tolerant the individual.

Our own beliefs and opinions are all too often hereditary. We worship as did our fathers. We sometimes are inclined to assume, because we have started in life with one way of thinking, that others who do not think as we do

are necessarily in error. Who are we to say that they are wrong in the Light of the spirit of good? Not until we begin to "see good in all things" can we be liberated from that narrowness that deprives us of the blessings that come from the spirit of tolerance.

Recently the writer heard an active business man thoughtlessly and bitterly decry a great religious cult which has brought blessings of spiritual healing, happiness, and prosperity to thousands, and in so doing it has erected magnificent temples throughout the length and breadth of the land. When asked if he did not believe St. Matthew's words, "By their fruits ye shall know them," the first gleam of tolerance came to his eyes and he said that he was forced to admit that he "did not understand it all."

The Light of Tolerance illumines the way to the good in all things, in all people, in all lands, in all races. We are surrounded with good on every land. These unlimited blessings are for our personal elevation. We accept them in one way. Surely we must not dissent if others accept them in another way. If we extinguish the Light of Tolerance in our souls, we at once blot out much happiness which otherwise would come to us.

The Light of Tolerance kindles the Light of Forgiveness. It leads us to understand in manly fashion the weaknesses of others and makes us eager to help them rather than to hamper them. This is particularly true when these weaknesses are hostile or injurious to us. We must not see them in the Light of intentioned wrongs, but rather

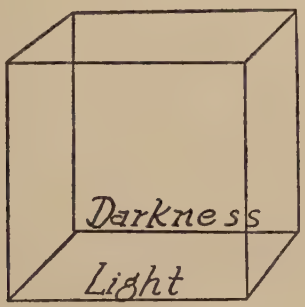
as lacking the understanding of the Light of the spirit of good (God). Remember the voice from the Cross, "Father, forgive them; for they know not what they do."

The Light of the Spirit of Tolerance illumines the fiction of some of the world's great writers, and for this reason they become especially beneficial to us. The humanity of Dickens' "Christmas Carol" beams with tolerance. It has done more good in the world than thousands of sermons. The writings of William Shakespeare, Robert Louis Stevenson, Eugene Field, O. Henry, Kate Douglas Wiggin, Leo Tolstoy, Oliver Wendell Holmes, Rudyard Kipling, Henry Drummond, Ralph Waldo Emerson, James M. Barrie, Charles Wagner, Henri Bergson, and of many others, are rich in the Light of the spirit of tolerance. It is therefore most beneficial to read them from time to time. They will save us from the habit of condemning others whose viewpoint may be different from our own, but not by any means wholly wrong.

Philologists and psychologists have exhausted volumes trying to bring us to realize that all of our thoughts and even the words we employ to express them are shaded by human prejudices. "There is nothing either good or bad but thinking makes it so," muses Hamlet. Few realize, however, what a simple matter it is to place the good foremost in our thoughts and get into the habit of keeping it there.

In the psychology of illusions the eye is easily deceived by distorted backgrounds. But if one looks rightly

into the pattern, the truth can always be seen by throwing the proper Light upon it. This may be illustrated by the following popular illusion.



Look at the design for a few minutes and the plane surface marked "Darkness" will seem to be in front. Look at it again from another angle and the plane surface marked "Light" will appear on the front of the cube. Thus it is possible for the tolerant, healthy mind to throw worry, pessimism, hate, and evil into the background and keep in front those aspects of one's life and surroundings that promote peace, happiness, development, health, and beauty. Moreover, this may be done with the same rapidity with which you can change your aspect of the design shown above—instantaneously.

The Light of Tolerance is the forerunner of personal breadth. Whoever heard of a really great person who was small in spirit? If you would be great in achievement you must first of all be great in your soul. Thousands of highly

educated people, who have developed the technic of their life work to an extremely high degree, fail, not because of lack of efficiency, but because they have been unable to develop breadth, tolerance, and spirituality.

The synonym of lack of tolerance or intolerance is narrowness. Narrow people are those who permit themselves to live in very tiny mental and spiritual houses. Ignorant of the great forces in the world, they become more and more introspective until their cramped and mean vision distorts their minds. They become almost blind except to the petty world in which they attempt to survive.

The remedy for all this starts with a desire to change narrowness for breadth. This, however, will not occur automatically. It calls for more human contacts, more travel, more acquaintance with science, art, and literature. "Reading maketh a full man," if we are to believe Lord Bacon. It also tends to make a broader man, if your mind is directed toward tolerance rather than intolerance. Professional people are sometimes pitifully narrow when their reading for years has been confined to their own fields. If, on the contrary, it is broad and comprehensive, they become magnificently tolerant. Let us cite the cases manifested in the libraries of two very broad-minded musicians.

Once, while visiting the beautiful mountain home of Mme. Galli-Curci, the famous singer showed us through her remarkable collection of books written in many languages, most of which she had read with minute care. Particularly proud was she of works devoted to the serious

problems. Side by side with a gorgeous copy of Dante's "Divine Comedy" were the works of Emanuel Swedenborg, rich in their spiritual insight. The diva had read them all. Great as was Galli-Curci's art, her marvelous ability to captivate multitudes could not exist if she had not cultivated that human sympathy which is often based largely upon tolerance.

Again, at the home of John Philip Sousa, on Long Island, the great bandmaster showed us his library, which possessed a unique history. It consisted of some three thousand books, none of which was permitted to find a place upon the shelves until its owner had mastered it. Vast reading makes intolerance difficult; and few men drew such multitudes to them as did "the March King." His remarkable ability as a musician was largely due to the fact that, most of all, he made himself great in mind and spirit. Only those who knew his broad spirit of tolerance intimately can appreciate what a great influence this was in his exceptionally successful career.

Rarely does one encounter an intolerant scientist. The scientist's vision is from the range of the high powered microscope on one side to that of the giant telescope on the other. Tolerance is based upon breadth of vision. The great Roentgen, discoverer of the X-ray, once said to us in Germany, "Intolerance is collapse."

The worst form of intolerance is religious intolerance. The highest tolerance comes from the ability to rise above bigotry and narrowness of all kinds to the loftiest realms

of the soul, where one may see man as man, not as the member of any class, caste, creed, race, or religion. Only a relatively few people reach these heights. We knew a little Jewish lady who was a teacher. Her father had been murdered in an anti-Semitic pogrom in Russia. She was the wife of a tailor in the "slum" section of a great city. She and her husband came from the vicinity of Kiev, prior to the Russian revolution. Established in business here, in a little shop, they heard that a Russian lady of noble birth, whose husband had been killed in the Russian revolution, was escaping to America with her two children. The unfortunate countess knew no one here, save the little tailor, who had served her in Russia. When she arrived in America, penniless, her Jewish friends took her and the two children into their home. Two weeks after her arrival in the New World, exhausted and anguished by her terrible experiences, she died in the little apartment behind the tailor's shop.

The tailor and his wife agreed to bring up the desolate little children, whom they came to love dearly. Knowing that the little ones were members of the Greek Orthodox Church, the Jewish lady assumed that they should go to what she considered the church of the nearest belief, the Protestant Episcopal Church. For years on Sunday, this Jewish woman took the little orphans regularly to the Episcopal Sunday School so that they might have the benefit of a religious up-bringing in their own faith. There, my friends, was tolerance.

Intolerance has been the germ of untold misery in the world. Wars, crimes, murders, and ages of needless hate may be attributed to it. Surely one of the first moves toward the higher understanding is to permit the Light of Tolerance to shine in our lives and from our lives.

Twenty-second Affirmation

I will not condemn those who differ from me in principle but rather will try to see the virtue of their ways.

CONFIRMATIONS

Search thine own heart. What paineth in others in thyself may be.

—*John Greenleaf Whittier* (1807-1892)

He that despiseth his neighbor sinneth.

—*Proverbs* XIV:21

Have charity for all mankind, bearing no malice or ill will for any human being and even compassionating those who hold in bondage their fellow men, knowing not what they do.

—*John Quincy Adams* (1767-1848)

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

—*Alexander Pope* (1688-1744)

Judge not, that ye be not judged.

Matthew VII:1

Thy path is plain and straight—that
Light is given;
Onward in faith, and leave the rest
to Heaven.

—*Robert Southey* (1774-1843)

Twenty-third Affirmation

I will not be intolerant of the weaknesses of wrong-doers but will strive to bring them into the Light of the Spirit of Good.

CONFIRMATIONS

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

—*Colossians* III:13

It is not a merit to tolerate, but rather a crime to be intolerant.

—*Percy Bysshe Shelley* (1792-1822)

Tolerance comes with age: I see no fault committed that I myself could not have committed at some time or other.

—*Johann Wolfgang von Goethe* (1749-1832)

The path of the just is as the shining Light, that shineth more and more into the perfect day.

—*Proverbs* 4:18

Twenty-fourth Affirmation

I will forgive those who, lacking the Light of the Spirit of Good, have injured me.

CONFIRMATIONS

Everyone sins; everyone needs forbearance.
—*Henry Ward Beecher* (1813-1887)

A man should never be ashamed to say he has been in wrong, which is saying in other words that he is wiser to-day than he was yesterday.
—*Alexander Pope* (1688-1744)

There is some soul of goodness in things evil; would men deservingly distill it out.
—*William Shakespeare* (1564-1616)

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.
—*Ephesians* IV:31

He who civilly shows the way to one who has missed it, is as one who has Lighted another's lamp from his own lamp; it none the less gives Light to himself when it burns for the other.
—*Quintus Ennius* (239-169? B. C.)

Twenty-fifth Affirmation

I will endeavor to see the great, beneficent accomplishments in all religions.

CONFIRMATIONS

The bigot is like an African buffalo—he sees forward but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards on one side or the other.

—*John Foster, Secretary of State* (1836-1917)

Religions cannot pass away. The burning of a little straw may hide the stars of the sky, but the stars are still there and will reappear.

—*Thomas Carlyle* (1795-1881)

A man must be both stupid and uncharitable who believes there is no virtue or truth but on our own side.

—*Joseph Addison* (1672-1719)

Ennoble with perpetual Light
The dullness of our blinded sight.

—*Bishop Cosin of Durham*

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.

—*Psalm* XXIII:4

CHAPTER SEVEN

The Light of Patience

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The Light of Patience

THE Light of Patience is sublime. This Light it is that enables us to see that in some mysterious and beautiful way the inner workings of Supreme Power are operating as inevitably and certainly as the solar system for those who have placed their lives in Its care. It is this Light of Patience which enables us to understand the lines of Cowper in his famous poem, "Light Shining Out of Darkness":

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

As we grow stronger in this Light of Patience, through experience, it is revealed to us that the Lights we develop in our souls shine out to vast distances, and "in God's own time" bring back to us answers to the prayers that we live. Don't ask how or why. Try it. The testimony of millions confirms this miracle, which is happening everywhere in the world at this moment. The admission of doubt is like a cross-circuit which may destroy these precious Lights. Conquer doubt with the Light of Patience. No matter how black the cloud, no matter how severe the crisis, the Light of Patience will point the way through the eleventh hour.

The confirmed agnostic often is one who has thus lost his Light of Patience. He has expected results from prayers for material benefits which often might result in his un-

doing. The Light of Patience enables us to comprehend the marvelous cosmic plan for our realization of the great and noble things in life. An active business man, who had met with serious affliction, recently said,

> "The reason why I have not tried to accept the Light of the higher understanding, as you and so many other people call it, is that it would seem to me that I was continually 'kidding myself' into saying that it was day when I knew it was night."

This is the type of man who needs the Light of Patience most. He was expressing a widespread misconception which unquestionably keeps thousands away from the stronger, happier, and more abundant life. "Kidding one's self" is deceiving one's self; and no good can come from any phase of deception. The first step toward the higher understanding must be to accept sincerely and honestly the Light of the spirit of good which banishes untruth, deception, and false fears.

Night is night, trouble is trouble, failure is failure, and pain is pain. We may overcome them in two ways. We must turn our minds toward the inevitable sun of the day which always follows night. We must concentrate all our thoughts, hopes, and aspirations upon the certain coming of the glorious dawn, the Light of the spirit of good. Most troubles are magnified a thousandfold by thinking about them instead of about the coming of the new day, which will rout the terrors of the night.

The night may not be the terrible thing we have

imagined it. Night is one of the most beneficent gifts to man. Children have been permitted to foster fear of the terrors of the night—terrors which never really have existed. Unfortunately, this habit is often translated in adult life to the nights of pain, trouble, and failure unillumined by the Light of the spirit of good. If results do not come to you immediately through following the principles of this book, do not falter. Persist in receiving the Light and you will be surprised with the splendid outcome. Some, however, find great difficulty in doing this and continue to "stand in their own Light" and naturally, their lives, for the time being, are surrounded by dark shadows.

Utopia is not to be found at the end of a few weeks of fervent wishing. Nor is the tragedy of war to be ended by arms, but rather by the demolition of arms. In the present state of society, arms have no legitimate purpose save as a means of protecting civilization from armed power-drunk maniacs, international gunmen, who seek to employ them to further their own wicked purposes. The lion is not yet lying down with the lamb and until this happens, the world will require police, millions of them, if necessary, to shelter the helpless. Nevertheless, arms are largely the tools of hate and not until we deprive hate of its power can we look for very enduring peace. At the basis of all this is straight, wholesome, good will, good reason, and an enlightened appreciation of brotherly love.

There comes a time when abuses are so insufferable that patience becomes ridiculous and action must be taken

instantly in order to protect individuals, groups, or nations from disaster. There is an old story of the Quaker convert of George Fox, who was aggravated by the taunts of a bully so that he no longer could stand them and taking off his Quaker hat and coat, threw them on the ground and shouted,

"Lie thee there, Quaker!"

after which he proceeded to trounce his annoyer.

There is a reasonable limit to all endurance and the theory of non-resistance can be carried to an absurd and fatal end. Powerful defense against gangsters, local and international, still calls for billions of dollars of investment as well as courageous tenacity and painful sacrifice until the evil is controlled or destroyed.

Yet everyone knows that the gigantic waste of military preparation for defense must some time be reduced in the world until the destructive elements may be controlled by international police, precisely as this same problem is attacked in municipalities and states. This calls for enormous patience from all thinking people in all lands. The great objective must be clear to all and all must join in the work to encourage people in every land to cultivate the Light of Patience, so that trifling differences may be settled long before they develop into irrepressible quarrels that are translated into combats of blood and steel which must, if brought to any real and lasting settlement, be determined by the Light of Understanding.

In our time this concerns itself largely with the use and

the misuse of mechanical force. We must remember that the strongest weapon of the gangster, the tyrant, and the dictator, is the assumption of force to terrorize their victims with the spectre of fear. Once this is accomplished, half of the terrorist's battle is won. The helpless little rabbits run in fright to their holes and the terrorist marches on to what he imagines is triumph. The principle is the same, whether he is a ward heeler or a war mad dictator. The thing he fears most is the fundamental humanity of the masses, represented by the righteous, determined, fearless, well prepared men—millions of them, suffused with the Light of patient persistence, leading not merely to the control of the despot, but to an eventual understanding for the welfare of mankind. In such patient heroes of history the despot has always found his Nemesis.

For the purposes of more accurate illustration, let us focus this type of the Light of Patience upon a local happening which commanded national attention. One of the most patient and nervy police officers in a great American city won his laurels because he took it upon himself to confront a notorious "dead shot" criminal, who, standing at the head of an alley, was determined to "shoot it out" with anyone who attempted to capture him. By means of a sound amplifier, the officer, speaking from a concealed location, pleaded patiently with the criminal for nearly two hours. Then the officer calmly announced that he was coming into the open, that he was going to throw down his guns, and would advance, single handed, unarmed, to

put the criminal "under the protection of the State." He walked forty feet in the open, the gangster handed over his weapons and with a smile of confidence in his brave and patient captor, held out his wrists for the handcuffs. Other methods of trying to "shoot it out" with criminals have resulted in many deaths of many splendid officers. This remarkable policeman knew his man and knew how to apply patient persuasion to capture him. This deed, not only won him the respect of the community, but also the confidence of the criminal classes. He became one of the leading detectives in America.

Of all of the forms of human self-torture there is none so senseless or unprofitable as remorse. "If only I had done that!" "If only I had had this!" "If only I had not said that!" "If only I had not had that to contend with!"

To-day is the yesterday of to-morrow. We have no control over any yesterday. We have powerful control over to-day. Why waste to-day mourning over "what might have been" yesterday, when there is nothing that can ever change the past? Do your best to-day and work patiently toward your ideals. The time comes in everyone's life when patience is needed in an enormous degree. Many a man has been ruined because he has not "possessed himself in patience" at the right moment. You will find yourself saying to yourself, "It seems as though there will never be a turn for the better. My patience is all exhausted. I cannot go along another moment!" That is the time when your patience is most needed and it is frequently the moment

when the "break" leading to a solution of your problems is not far away.

The Light of Patience pervades the soul of every man and illumines his faith in the right. It was that Light which led Abraham Lincoln to say, "Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?" The greatest triumphs frequently go to those who patiently hold on longest.

Unending change is part of the great rhythm of the universe. The movement of the stars, the tides, the seasons eternally coming and going, express the unending change which spares us the greatest monotony of existence. The glorious security, physical, spiritual, and material, that everyone covets and must have to insure happiness, does not come from fearing or dodging the inevitable changes in life, but by adjusting our minds and souls to understand them and adopt them.

"You don't have to worry," said a worker to a millionaire of our acquaintance. "You have oodles of money. You are fixed for life. You don't care what happens. You are secure."

"You are greatly mistaken," replied the millionaire. "My security is not in my possessions, but in the knowledge that I have faith and would know what to do if I lost every penny. I saw one fortune literally vanish over night, but my faith, my courage, and my ability did not go with it and I set out at once to have the fun of making a new fortune."

Most people who find themselves without employment

immediately start out to cripple their energies with fear and despair. This makes reëmployment almost impossible. They should form the habit of thinking that the change in the affairs that has come, is a form of opportunity designed to raise their energies, improve their personalities, their originality, their creative power, leading to higher attainment. Amazing results may ensue. Many men have had to be "fired" to enable them to realize their own forces. Security, always and forever, rests upon the understanding and the powers within, the inner Lights, and not upon temporal possessions.

The Light of Patience reveals to us that we must live our lives in adjustment to change. Harmony is most beautiful when heard after discord. As we pass through the strident discords of our days, we must patiently realize that by right thinking and constructive doing we may turn them into sweet concords in our own lives and in the lives of others. When we find ourselves in what may seem the gloom of hopeless darkness, when every path seems black before our highest efforts, it is then that we must call upon the Light of Patience to reveal the fact that when the inevitable sun rises above the horizon, it will obliterate the blackness of pain, sorrow, and failure. To ignore the divine rhythm and to despair over those reverses which from time to time come to all, is to mock at the inexplicable eternal scheme. It remains with us to keep the Light of Patience burning brightest until we cross the threshold of the morn of peace, health, and abundance.

Twenty-sixth Affirmation

I know that the long awaited dawn of the Light of the Spirit of Good is at hand.

CONFIRMATIONS

Let no one till his death
Be called unhappy. Measure not the work
Until the day's out and the labor done.
—*Robert Browning* (1812-1889)

Over the winter glaciers
I see the summer glow;
And through the wild-piled snow-drift
The warm rosebuds below.
—*Ralph Waldo Emerson* (1803-1882)

I saw myself the lambent easy Light
Gild the brown horror and dispel the night.
—*John Dryden* (1631-1700)

An ounce of patience, is worth a pound of brains.
—*Old Dutch Proverb*

When God sends the dawn, he sends it to all.
—*Miguel de Cervantes Saavedra,*
known as "Cervantes" (1567-1616)

Twenty-seventh Affirmation

I fear not the night because the Light of Patience is with me.

CONFIRMATIONS

Endurance is the crowning quality. And patience all the passion of great hearts.

—*James Russell Lowell* (1819-1891)

In your patience possess ye your souls.

—*Luke* XXI:19

Everything comes if a man will only wait.

—*Benjamin Disraeli* (1804-1881)

To bear is to conquer our fate.

—*William Wordsworth* (1770-1850)

Patience conquers the world.

—*Old Italian Proverb*

Twenty-eighth Affirmation

I know that the terrors of the night are largely figments of the imagination and that the trials of each day must be met with patience.

CONFIRMATIONS

He that has patience may compass anything.
—*François Rabelais* (1490-1553)

Every misfortune is subdued by patience.
—*Publius Vergilius Maro Vergil* (70-19 B. C.)

I must have patience to endure the load.
—*William Shakespeare* (1564-1616)

Patience is the strongest of strong drinks
For it kills the giant Despair.
—*Douglas William Jerrold* (1803-1857)

The pure soul
Shall mount on native wings, disdaining little sport
And cut a path into the Heaven of glory.
Leaving a track of Light for men to wonder at.
—*William Blake* (1757-1827)

Twenty-ninth Affirmation

I will hold patiently steadfast to my higher Lights, no matter what may happen to me.

CONFIRMATIONS

To live in the presence of great truths and eternal laws; that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.

—*Honoré de Balzac* (1799-1850)

Struggle diligently against your impatience and strive to be amiable and gentle, in season and out of season, toward everyone, however much they may vex and annoy you, and be sure that God will bless your efforts.

—*St. Francis de Sales* (1567-1622)

Enjoy the blessings of the day if God sends them; and the evils of the day, bear patiently and sweetly; for this day only is ours; we are dead to yesterday and not yet born to the morrow.

—*Jeremy Taylor* (1613-1667)

How poor are they that have not patience
What wound did ever heal but by degrees.

—*William Shakespeare* (1564-1616)

Thirtieth Affirmation

I now realize that patience is the foundation of endurance.

CONFIRMATIONS

Patience is the necessary ingredient of genius.
—*Benjamin Disraeli* (1804-1881)

Patience is the key of content.
—*Mohammed* (570-632)

There is nothing in the world so much admired as the man who knows how to bear unhappiness with patience.
—*Lucius Annaeus Seneca* (3 B. C.—65 A. D.)

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus.
—*Romans* XV:5

The soul's dark cottage, battered and decayed,
Lets in new Light through chinks that time has made;
Stronger by weakness, wiser men become
As they draw nearer to their eternal home.
—*Edmund Waller* (1606-1687)

Thy rod and thy staff, they comfort me.
—*Psalm* XXIII:4

CHAPTER EIGHT

The Light of Effort

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THE Light of Effort is the force which all must employ to avail themselves of the great storehouses of power which otherwise are valueless to us. Standing before Niagara Falls, we are overwhelmed by the tremendous volume of water flowing over a precipice, an awe inspiring evidence of divine power. Through the Light of Effort this great natural force has been enlisted in the service of man and turned into Light, heat, and power, for the daily use of thousands living miles away from the great cataract.

One of the travesties of life is the enormous amount of wasted effort. The blessings that come with labor are manifold when labor is guided and inspired by the Light of the spirit of good. Much of the hardest work done by man is lost because of a lack of the higher understanding and the failure to harness the real reservoirs of divine power with human effort. The eternal truth is so apparent that it seems indeed a tragedy to see thousands working to reach their hearts' desires, without the guidance of the higher Lights.

The failures in life are by no means those who have not worked. Some of the hardest working men and women find themselves wrecked in middle life because they have been trying to carry the burdens entirely upon their own shoulders. We have frequently seen what the world calls success come to a man who has acquired temporary power, wealth, and position, only to find himself destitute of

health, friends, and happiness. Such a man is a pitiful failure. He has worked himself "to the bone" to get what he wanted without ever taking the time to find out whether his goal was a really worthy one or whether the means he has employed were those inspired by the Light of the spirit of good. His work has been a kind of vice, an excess, an inebriation which, in the midst of apparent plenty, has brought him genuine soul ruin.

On the other hand, there are those who are stupid enough to imagine that they can sit idly by and permit some higher force to secure for them miraculous blessings entirely without their personal effort. These dreamers are often very irritating and irresponsible people. They fail to see the struggles of the oak with the north wind. The Light of Effort, persistently and abundantly applied often, produces marvelous results. Few people intensify this Light to the limit of their powers. They permit it to burn feebly all their lives and wonder why they have not attained great results. The reading of biography is profitable if it does nothing more than to reveal the efforts which the foremost men and women of the world have put into their life work.

The immortals among men are those who have, by means of huge effort, employed the higher Lights, the divine Lights, for the utilization of their so-called talent and genius. The failures are only too often those who work spasmodically—"waiting for inspiration." Edison's famous epigram, "success is five per cent inspiration and ninety-five per cent perspiration," loses none of its significance

when we realize that even his colossal and unceasing efforts over a long lifetime have been small in proportion to the power of the higher Lights he enlisted in his marvelous achievements. The blessing of work is the source of vast happiness. The curse of indolence brings punishments as inevitable as the seasons.

Go into a great library and look at the volumes of works which famous authors have written. Examine the scores of Richard Wagner. Stand before the masterpieces of Rembrandt and Velasquez. Walk through the stately buildings of Sir Christopher Wren. Contemplate the enormous industries that have come from the mind of Edison. "Superhuman achievements!" you exclaim. Most assuredly; but without the higher Lights, that supreme intensification of human effort inspired by a divine power, such great attainments could hardly be crowded into one lifetime. However, we must remember that greatness did not come to these men through mere aspiration and pleasant reveries. They worked enormously, day and night. The Light of Effort was rarely permitted to flicker for a moment. They enlisted the unlimited powers of the Light of the spirit of good and so enriched the world that this Light in their works may shine for centuries to come.

Perhaps you are saying, "I do not succeed because conditions over which I have no control keep me away from opportunity." This Micawber-like attitude has been the basis of thousands of failures.

The Light of Opportunity mysteriously picks out from

the great mass of humanity those who live in the spirit of good. Abraham Lincoln did not spring from the cabin door to immortality by any trickery of fate. He developed within himself those qualities of nobility of character, unselfishness, courage, and faith in the everlasting Divine Power which selects the truly great among men to carry out the great undertaking for the benefit of man. No human being ever started out in life with less obvious opportunity than Abraham Lincoln. No man in modern history ever ascended to a higher station.

The Light of Opportunity shines for those who make themselves worthy of its Light. Every normal man and woman is literally surrounded with opportunities for advancement in life. The difficulty is that the individual fails to awaken his inner powers so that he can perceive these opportunities.

The great Edison told us how he came to discover the phonograph. Inspired by the glorious wish to better mankind, he spent his life in numberless experiments, thousands of which were failures. During experiments with apparatus relating to the telephone—the great Light of Opportunity shone upon him. A little echo of the scratch of a needle upon tin foil, and lo, the miracle, the mirror of sound was discovered! This great treasure, which has been of such vast importance to the world, did not come through any effort directed toward finding the particular thing. The beautiful soul of the great inventor, which shone from his clear blue eyes in an unforgettable manner,

was dedicated to glorious ideals. Working day and night to realize these ideals, it is no miracle that the great Light of Opportunity shone upon his efforts as it did, time and again.

The principle is clear. Align your mind and heart with great and unselfish aims, work consistently, have faith, and the Light of Opportunity will crown your efforts with immortal halos.

It remained for an American to write the great classic of opportunity. The late Dr. Russell H. Conwell, in his *Acres of Diamonds*, has pointed out to thousands that we are living in fields of opportunities. This remarkable address, which he delivered over six thousand times, has resulted in numerous fortunes and enabled him to create such a thought as the following:

> "Greatness consists not in the holding of some future office, but really in doing great deeds with little means and in the accomplishment of vast purposes of workers from the private ranks of life."

Dr. Conwell thus recorded the undeniable truths of his long and varied experience in spreading the Light of Opportunity.

The intelligent employment of reason will result in a definite but elastic plan, chart, map, outline, or campaign of what you have set out to accomplish. "Without vision, the people perish," runs the wisdom of Solomon, but in order to attain an end, the intelligent worker sets down on paper estimates of the ways and means required to reach

the goal. Comparatively few people focus their imaginations upon a great objective and among those who do, a relatively fewer number even make a cogent plan that is practical and workable to the degree that they may realize their desires. They live a dream existence from day to day, without any sensible means of checking their progress toward their ambitious ends.

Form the habit of looking into the distances for that which you desire but do not fail to spend your working time in developing "blue prints" that will point the way to attainment. After the great fire of London in the eighteenth century it fell to a noted architect of broad vision to make the plans for the rebuilding of many of the lofty edifices of the city. That man was Sir Christopher Wren, who had been trained in focusing his mind objectively through millions of miles, since Wren, before he became an architect, had been professor of astronomy at Gresham University. When you see Wren's spires and domes pointing to the heavens in London, you witness a noble vision, translated through skilled plans to one of the greatest architectural monuments in history. When some of the glorious spires of Sir Christopher Wren were crushed under bombs, the first thought of those who loved them, was to thrust their shafts of divine idealism again toward the heavens.

Your life chart or plan is best made when you make it yourself. Such an outline is one of the most serious things you will ever do. The first step is to get it down on paper

and keep at it until it is the best plan you can possibly devise. Don't be afraid of it, though it may grow to the proportions of a plan for the Panama Canal. You will change it, of course, as time goes on, and you will be surprised how the higher powers seemingly rush to the worker with a noble ideal and bring more Light as the plan develops.

Thirty-first Affirmation

The Light of Effort shall burn in my soul brighter and brighter every day.

CONFIRMATIONS

God gives all things to industry.
—*Benjamin Franklin* (1706-1790)

The law of a worthy life is fundamentally the law of strife. Nothing great was ever achieved without enthusiasm.
—*Ralph Waldo Emerson* (1803-1882)

The best evidence of ability is an immense capacity for hard work and an intense conviction of its necessity.
—*Napoleon Bonaparte* (1769-1821)

It is well that men should be reminded that the very humblest of them has the power to fashion after a divine model.
—*Maurice Maeterlinck* (1862-)

In the morning, when thou art sluggish, exclaim, "I am rising to a man's work!"
—*Marcus Aurelius Antoninus* (121-180)

So, when a great man dies,
For years beyond our ken,
The Light he leaves behind him lies
Upon the paths of men.
—*Henry Wadsworth Longfellow* (1807-1882)

Thirty-second Affirmation

I will expect results only when they are earned through the Light of Effort.

CONFIRMATIONS

Most of the failures in life are caused by standing in our own sunshine.

—*Ralph Waldo Emerson* (1803-1882)

Not only strike while the iron is hot, but make it hot by striking.

—*Oliver Cromwell* (1599-1658)

Few things are impossible to diligence and skill.

—*Samuel Johnson* (1709-1784)

It is not enough to be industrious; so are the ants. But what are you industrious about?

—*Henry D. Thoreau* (1817-1862)

Shun idleness; it is the rust which attaches itself to the most brilliant metals.

—*François Marie Arouet, known as "Voltaire"* (1694-1778)

Thirty-third Affirmation

I will listen to the inner voices which point out new opportunities to me.

CONFIRMATIONS

Self-conquest is the greatest of victories.

—*Plato* (427-347 B. C.)

Little minds are tamed and subdued by misfortunes; but great minds rise above them.

—*Washington Irving* (1783-1859)

There is in the worst fortune the best chance for a happy change.

—*Euripides* (480-406 B. C.)

Do not be ashamed of any labor, even the dirtiest; be ashamed of one thing only, namely: idleness.

—*The Talmud*

Seize the present day.

—*Horace* (65-8 B. C.)

Faith without works is dead.

—*James* II:20

Work is a grand cure for all the maladies and miseries that ever beset mankind—honest work, which you intend getting done.

—*Thomas Carlyle* (1795-1881)

Thirty-fourth Affirmation

I will make myself deserving of greater opportunities.

CONFIRMATIONS

There are some defeats more triumphant than victories.
—*Michel Eyquem de Montaigne* (1533-1592)

While I have always recognized that the object of business is to make money in an honorable manner, I have endeavored to remember that the object of life is to do good.
—*Peter Cooper* (1791-1883)

It is only through labor and prayerful effort, by grim energy and resolute courage, that we move to better things.
—*Theodore Roosevelt* (1858-1919)

A man may, if he knows not to save as he gets, keep his nose to the grindstone.
—*Lord Chesterfield* (1694-1773)

Seest thou man diligent in his business, he shall stand before kings; he shall not stand before mean men.
—*Solomon* (About Tenth Century B. C.)

Long is the way and hard, that out of Hell leads up to Light.
—*John Milton* (1608-1674)

Thirty-fifth Affirmation

I will have faith that more and more opportunities will present themselves to me in proportion to my understanding and assimilation of the spirit of good.

CONFIRMATIONS

Opportunity is the best captain of all endeavor.
—*Sophocles* (496?-406 B. C.)

They that seek the Lord shall not want any good thing.
—*Psalm* XXXIV:10

A wise man will make more opportunities than he finds.
—*Francis Bacon* (1561-1626)

He who seizes the right moment is the right man.
—*Johann Wolfgang von Goethe* (1749-1832)

To improve the golden moment of opportunity and catch the good that is within our reach, is the great art of life.
—*Samuel Johnson* (1709-1784)

Thou preparest a table before me in the presence of mine enemies.
—*Psalm* XXIII:5

CHAPTER NINE

The Light of Achievement

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THE Lights of Achievement are two: belief in your capacity for personal attainment and faith in the powers leading to prosperity. It makes little difference whether you are looking toward fame through the development of your talents or whether you are looking toward useful wealth; the principles leading to these are identical. You must first convince yourself that opportunities, higher attainment, and riches are yours in proper proportion to your ability to develop the power to receive those inner Lights which draw these things to you. Light is positive; darkness is negative. You must learn in every way to live the positive life—the Light Life.

The attainment of a great ambition to produce a work of value to mankind is of infinitely more importance to many men and women than is the mere acquisition of large stores of riches. For years we have had the privilege of knowing great numbers of creative workers in various phases of life endeavor. This continual contact with these illustrious men and women has been in a measure responsible for the desire to place at the disposal of others certain axiomatic principles they have expressed, which may prove practical and helpful.

That higher attainment in art is due directly to what may be called a luminous idea, is so very obvious, that it seems surprising that the principle is not made the preface of every text book ever printed. It is the luminous idea, the

divine impulse to liberate the inner Lights that enables the creative worker to continue his labors over long protracted periods, to go without sleep, food, and drink, and never even notice the want of these fundamental physical factors. Great men do not stumble on greatness. They follow a well developed luminous plan, changing when necessary to fit circumstances, but rarely deviating from the radiant course leading to their great objectives.

The writer was in frequent contact with one of the greatest of American dramatists for years. This gifted genius was often so suffused with the inner Light that he never realized that he had been for a long period without sleep. Thomas A. Edison once said to the writer, in his quaint vernacular, "When I'm all lit up with an idea, sleep is impossible. Once I went without sleep for nearly three days." Filled with the Light of a luminous ideal, he became oblivious to the clock.

It is not to be inferred that attainment can be acquired without technic. In fact, many dreamers fail because they depend upon mistaken Lights, false beacons, which mislead them to believe that they can indolently lie back and expect great results without long and arduous work.

On the other hand, students are often discouraged because others, whom they accuse of being "talented," seem to acquire remarkable results with comparatively little work and seem to depend upon some mysterious power which enables the talented individual to do easily what the untalented student is apparently unable to accomplish. In

the real analysis it will be found that the "talented" student, illumined by the higher Light, really does practice enormously. The Cellinis, the Rembrandts, the Hugos, the Schuberts, are so "carried away" by this luminous ideal that they scarcely realize that they are working at all. Mr. Paderewski once told the writer that he had worked for twelve and fourteen hours a day, while preparing his programs. The greater the talent, the greater the responsibility of the possessor. No one ever heard a genius complain about work. He is unconscious of toil.

Work, with the soul illuminated by the higher Lights, often has the remarkable quality of exhilarating rather than fatiguing. Work without it is deadly. Centuries of effort are wasted by those who "will" themselves to work without enlisting the divine Lights of true attainment. Take the lists of the alumni of the great institutions of learning of the world. Note how very few ever rise to great attainments. On the other hand, many, many men and women who "never have seen the inside of a college" become illustrious through their achievements. There must be some very good reason for this, other than the mere difference in native brain power. After the careful analysis of scores of personalities I have known, I am convinced that there is only one way to account for the phenomenon. Some, either through natural means or through self-development, have learned to keep their inner Lights burning through the sources stressed in these pages. Others are struggling to force themselves toward achievement without enlisting

these powers. The Light of Attainment shines for all who exalt themselves to receive it.

It is the chief aim of the normal man with wholesome ideals to leave something to humanity which will make the world better because he has lived in it. As he has prospered, so may he give. Prosperity based upon material conceptions of life often becomes abject poverty. Some time ago the writer stood beside one of the richest men in our country in his own home. He was discussing a painting by Correggio which he had recently acquired at a fabulous cost. "What wouldn't I give," he exclaimed, "if I could have created something like that to leave to mankind!" Surrounded by riches, he was too intelligent to fail to realize that his wealth was merely a golden stream in which he was bathing for the time being. Beside the great master, he was a pauper in the eyes of time. The writer has talked with men of huge wealth and none has failed to envy those great men of the ages, who have actually given to mankind something vastly superior to the currency they possess.

Here at once we realize the valuation placed upon the spiritual assets of the world. The first step toward prosperity is the understanding of what prosperity really means. Prosperity begins with the recognition of the fact that one is already wealthy, that provision is made for more abundance in proportion to our worthiness to receive it. Our Pilgrim and Quaker forebears found high contentment in meager means. What they considered prosperity

would seem like poverty to many of us. Yet they gloried in their possessions and were rich in the privilege of living their lives according to their consciences.

It is, however, necessary to hold a wholesome and rational mental appreciation of the justice of the material rewards for effort leading to achievement. An ancient Chinese sage, when he was approached by a zealous reformer who proposed a new social order in which the wealth of the world would be divided equally among all men, said,

> "Do you mean that this would be done without recognition of their gifts, their labors, and their just deserts?"
>
> "Yes," answered the zealot.
>
> "Oh, well, I see," said the sage. "Why bother with something the gods settled before the stars were born, because if everybody has everything, nobody has anything."

The well meaning theorists who, through the centuries, have sought to do away with the individual right to property and to form new orders of society to enforce this idea, have found in this day that there is a fundamental law of man and that is the law of reward for achievement. For this reason communal efforts have always failed or have in time been ridiculously camouflaged to adjust their theories to the age old normal recognition of property rights. With the attainment of wealth of any kind comes responsibility for the administration of wealth. At most, great material possessions are only the temporary riches

of man, be he peasant or emperor. Thus, in these remarkable days, we find famous scientists and active business men who have not waited for the end of their days to create foundations, small and large, for the sensible disposal of their means after death, but have given of their discoveries, inventions, and acquired riches during their lifetime. They have had the rare joy of observing the benefits coming from their efforts—surely a higher human experience than merely listening to the click of the comptometer.

The point is, however, that the right to property and the reward for its achievement are two of the greatest of human incentives and always have been. Moreover, the right to dispose of property properly rests with the individual who possessed the high intelligence to bring it into being and not with some commune or dictator relatively ignorant of its importance.

We are surrounded with examples of undeserved wealth. These unhappy people who have stolen their riches from their fellowmen never seem to realize that they have also stolen something from the principle of good (God) which, through a curious machinery of fate, they and their children are often compelled to relinquish after tragic punishments. "In the long run it is well with the good; in the long run it is ill with the wicked." Indeed, they never have really known the enjoyments of prosperity acquired by just deserts. Their titles have always been rotten; and, try as they will, this curse of ill acquired riches is always

with them. It is cauterized on their souls; it shows in their faces, their voices, their manners, their lives; and it is often, alas, communicated to their innocent children—a punishment more terrible than death. Only through a renaissance of the soul can this crime against the spirit of good be expiated. Such unfortunates deserve our help and sympathy. We must realize the spark of good in them and work to restore them to right thinking and the realization of the spirit of good.

On the other hand, it is of greatest importance for us not to be misled by such wealth nor to confound it with the real abundance we may be seeking. Our faith must rest on strong foundations. We must know that it is one of the most obvious principles of the Divine Spirit to provide abundance for those who develop their lives along lines which make them of more and more value to the best in life. Rejoice from this day on in the prosperity which is yours. The moment you start to cultivate this spirit, the moment you resolve confidently to do more for yourself and for your fellowman, you will find that you are setting a mysterious and beneficent machinery in motion which directs your life toward righteous prosperity and directs prosperity to you in proportion to your development to deserve this prosperity. You will annihilate all thoughts of poverty. You will not crave for wealth other than that which you may be able to employ for the elevation of your own higher self and the elevation of the world. You will blot out all thoughts of riches which might be

employed merely for idle and vulgar display. You will identify your ambitions with the best in man. Do not be misled by the cheap sneers of smart critics, whose sentient consciences would keep you, as well as themselves, from the blessings which come through the realization of these principles. Moreover, do not waste energy in worry.

For years the writer managed a large business and also had the good fortune to participate in the dispensing of immense sums for philanthropy. He has observed that it is far harder for men to spend a million for good purposes than it is to create the million. The stewardship of wealth is a grave responsibility. It must be founded upon the realization that all that we possess or administer is merely lent to us for a short lifetime by a higher Power. This higher Power provides for us with tropical luxuriance; and we enjoy these provisions in proportion to our individual worth. Beauty and fortune are everywhere. Make yourselves deserving in spirit and they become yours. The treasures of the emperors of yesterday are the commonplaces of the people of to-day. Great music, great pictures, great books may be had for the asking. Deserve material wealth, have sublime faith in the spirit of good; and tomorrow you will be on the high road to unlimited abundance.

The individual who desires a prosperous farm, a fine automobile, a successful business venture, a beautiful home, a fine art collection, a substantial bank account, must first of all create in his mind the belief that these

things are his if he adjusts his life to the higher understanding of the Light of the spirit of good, to deserve them in the nobler sense. He will find that, with such a realization of the sources of abundance depending upon the acceptance of Divine Light, he will at once set into action within himself certain forces which will develop latent talents, abilities, principles of wholesome thrift and energy, that will put him ultimately in the possession of these things if he makes himself deserving in the eyes of his Maker.

One of the most cruel and one of the most misleading thoughts is that which encourages the individual to think that these things come from idle aspirations. The prayers that are answered are those which are so intensely uttered by the soul that they are translated into action and practical realization. The great minds of the ages have realized their dependence upon spiritual aid. Thousands who have failed in their own efforts, have succeeded when they have enlisted the help of the spirit of good (God). Euripides puts it in *Hippolytus:* "First try thyself, and after, call in God, for to the worker God himself lends aid." There is a still, small voice which guides those who listen.

"He ne'er is crowned with immortality, who fears to follow where airy voices lead," sings Keats in his gorgeous *Endymion*. The airy voices that whispered in the ears of Jeanne d'Arc are none other than those which have guided millions who have made their souls sensitive to higher

messages. Like the Light of the spirit of good, there is a kind of divine instinct which seemingly impels those who are affected by it to select those paths which lead to immortality.

By learning to depend upon the inner Lights we come instinctively, intuitively, to form the habit of doing and saying "the right thing at the right time." The reason for this is perfectly natural and very easily comprehended. Fear, hate, intolerance, jealousy, envy, and all of the enemies of clear, direct, constructive thinking are cast aside and the incandescent Light of the spirit of good is concentrated upon the right road. Thus one learns to select the good and to discard the bad in problems as they present themselves. Thus one learns to pick out the essentials in any artistic, scientific, or commercial undertaking and to concentrate upon these essentials. Intense concentration upon essentials is the process employed by all men and women of great achievement in turning their ideas into edifices.

If physical and mental energies that are wasted upon inconsequential, unproductive, or questionable factors such as prejudices, hates, fears, and jealousies in many enterprises were to be sharply focused upon essentials, through the Light of the spirit of good, there would be far fewer life bankruptcies and receiverships.

Thirty-sixth Affirmation

My soul is suffused with a luminous ideal.

CONFIRMATIONS

Underneath are the everlasting arms.
—*Deuteronomy* XXXIII:27

He who lives for his soul cannot suffer any ill from any person or any thing; persecutions, injuries, poverty, and sickness are nothing to such a man.
—*Epictetus* (About 60-?)

'Tis man's to fight but Heaven's to give success.
—*Homer* (Tenth Century B. C.)

The man who does not hope for better things, and does not believe that better things can be brought about, is not the man to bring better things about. Pessimists are productive of paralysis and stagnation.
—*William Howard Taft* (1857-1930)

Light, even though it passes through pollution, is not polluted.
—*St. Augustine* (354-430)

Thirty-seventh Affirmation

I am conscious that divine powers are liberating creative impulses.

CONFIRMATIONS

No man was ever great without some portion of divine inspiration.

—*Marcus Tullius Cicero* (106-43 B. C.)

Time cannot bend a line which God hath writ.

—*Henry David Thoreau* (1817-1862)

Gie me ae spark o' Nature's fire,
That's a' the learning I desire.

—*Robert Burns* (1759-1796)

The heart desires, the hand refrains,
The Godhead fires, the soul attains.

—*William Morris* (1834-1896)

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the Light.

—*Luke* VIII:16

Thirty-eighth Affirmation

The Light of Attainment is burning so brightly that it shines through everything I do.

CONFIRMATIONS

Some defeats are only installments of victory.
—*Jacob A. Riis* (1849-1914)

To him that soweth righteousness shall be a sure reward.
—*Proverbs* XI:18

But my God shall supply all your need according to His riches in glory by Christ Jesus.
—*Philippians* 4:19

It is the part of a good general to talk of success, not of failure.
—*Sophocles* (495-405 B. C.)

We are taught by great actions that the universe is the property of every individual in it.
—*Ralph Waldo Emerson* (1803-1882)

Light is sown for the righteous.
—*Psalm* XCVII:11

Thirty-ninth Affirmation

I will obliterate all thoughts of unwholesome habits or deeds which may interfere with my rightful advance.

CONFIRMATIONS

Folks that are afeared to fail are sure of failure.
—*James Russell Lowell* (1819-1891)

I know no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor.
—*Henry David Thoreau* (1817-1862)

With Thee is the fountain of life: in thy Light shall we see Light.
—*Psalm* XXXVI:9

The one plain duty of every man is to face the future as he faces the present, regardless of what it may have in store for him, and, turning toward the Light as he sees the Light, to play the part manfully as among men.
—*Theodore Roosevelt* (1858-1919)

The shining Light, that shineth more and more unto the perfect day.
Proverbs IV:18

Fortieth Affirmation

I am shining for the higher ideals of mankind.

CONFIRMATIONS

Our ideals are our better selves.
—*A. B. Alcott* (1799-1888)

We cannot carry on inspiration and make it consecutive. One day there is no electricity in the air, the next day the world bristles with sparks like a cat's back.
—*Ralph Waldo Emerson* (1803-1882)

The idealist is a person who helps other people to be prosperous.
Henry Ford (1863-)

All succeeds with people who are of a sweet and cheerful disposition.
—*François Marie Arouet known as Voltaire* (1694-1778)

I feel and seek the Light I cannot see.
—*Samuel Taylor Coleridge* (1772-1834)

Forty-first Affirmation

Abundance is everywhere. We are led to it by the higher Lights.

CONFIRMATIONS

Here is the prime condition of success, the great secret—concentrate your energy, thought, and capital exclusively upon the business in which you are engaged. Having begun on one line, resolve to fight it out on that line, to lead in it, adopt every improvement, have the best machinery, and know the most about it. Finally, do not be impatient, for as Emerson says, "No one can cheat you out of ultimate success but yourself."

Andrew Carnegie (1837-1919)

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

—*Henry Van Dyke* (1852-1933)

Prayer, like radium, is a source of luminous, self-generating energy.

Alexis Carrel, M. D. (1873-)

Light is the prime work of God.

—*John Milton* (1608-1674)

Forty-second Affirmation

My ambitions for the good of all will lead me to certain advancement.

CONFIRMATIONS

Do the best you can where you are, and when that is accomplished, God will open a door to a higher sphere.
—*Henry Ward Beecher* (1813-1887)

There is sufficient recompense in the very consciousness of a noble deed.
—*Marcus Tullius Cicero* (106-43 B. C.)

Presence of mind and courage in distress
Are more than armies to procure success.
—*John Dryden* (1631-1700)

Man is not a creature of circumstances. Circumstances are the creatures of men.
—*Benjamin Disraeli* (1804-1881)

The great world of Light lies behind all human destinies.
—*Henry Wadsworth Longfellow* (1807-1882)

Forty-third Affirmation

I will everlastingly reach upward to the source of health, happiness, security, ability, and life.

CONFIRMATIONS

I confess that I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole as that which I derive from religion—from faith in God. May this God be thy God, thy refuge, thy comfort, as He has been mine.
—*Johann Kasper Lavater* (1741-1801)

Be not penny-wise: riches have wings, and they sometimes fly away by themselves; sometimes they must be set flying to bring in more.
—*Francis Bacon* (1561-1626)

The soul alone renders us noble.
—*Lucius Annaeus Seneca* (3 B. C.—65 A. D.)

Know from the bounteous heavens all riches flow
And what man gives the gods by man bestow.
—*Homer* (Tenth Century B. C.)

Thou anointest my head with oil. (Light)
—*Psalm* XXIII:5

CHAPTER TEN

The Light of Reason

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The Light of Reason

THE Light of Reason penetrates mysteries with its spiritual power and reveals to us that many things which at first seem miracles are the natural working out of divine laws. The Light of Reason is the searchlight of progress. It shows us that our natural common sense, exercised in a normal manner, without prejudice or superstition, is as valuable to us in the solution of life problems as are the instincts of the animals indispensable to their existence.

We are endowed with reason to protect us from the snares of material charlatans and misguided extremists. Because such great happiness, peace, and abundance have come to those who have permitted the spirit of good to shine through their souls, it is not surprising that money changers in the temple have sought to commercialize this precious principle through the exploitation of "courses," miracle workings, books sold at extortionate prices. Often they, too, hold principles that are essentially good and have richly rewarded those who have patronized them. The Light of the spirit of good is perennial wherever it appears.

Many fail to receive the Light of the spirit of good because they fail to unite it with the Light of the spirit of reason. The miracle of a harvest of perfect fruit does not come into being without years of faithful care, the inspired and scientific intelligence of the pomologist, and the God-given genius of a Burbank. Miracles do not come

through trickery, nor do they come in response to selfish ambitions. They evolve from the self-development and spiritual uplift that proceed naturally with the acceptance of the Light of the spirit of good. With some this requires years of prolonged pursuit. With others it is so rapid that it is startling. Our natural limitations and inhibitions are all different and we must hold to our faith until the ultimate purpose is accomplished in the degree which our spiritual, mental, and physical powers permit.

In the adjustment of our lives to new phases of realization and attainment, we must be guided by the Light of Reason. It is given to some, for instance, to achieve amazing relief from bodily pain through the employment of the higher understanding of divine power in the influence of the mind over the body. Others, through inhibitions which they find impossible to overcome, must employ the results that have come to the world through the inspired achievements of men of science.

The exaltation which comes through the Light of the spirit of good often serves to purify the soul and remake the body in a manner so astounding that its power is recognized by foremost physicians and psychologists, of the schools of Wundt, Charcot, Freud, and others. These modern miracles merely reflect the ancient miracles of the mind and spirit which have been the precious and comforting supports of those who in this day have never lost faith in the amazing restoration of the sick in Galilee.

On the other hand, we must not deny the Light of the

spirit of good which has guided the hands of Roentgen, Curie, Pasteur, Mayo, Carrel, Wood, Keen, Mitchell, Dakin, Fay, Crile, Heiser, Flexner, all working as a part of the divine scheme for the good of mankind. Wise physicians have learned the need for spiritual help and mental aid quite as much as they have for asepsis, sun, diet, air, exercise, and water. Nevertheless, they know and we know that one never can fill a dental cavity by wishing it filled, nor is it possible to wash the dirt from an infected wound with thoughts before the whole blood stream is polluted. The spirit of the Light of Good has brought science to its present high development as one of the great gifts of God. It is ours to employ this as a heritage of ages of patient and heartbreaking development.

In a lovely sun-lit June garden filled with trees and blossoms we listened to a Tschaikowsky symphony coming "over the air." A famous political economist, disturbed by the world of unrest, asked:

> "How can one hold an ideal of Light in a world filled with intermittent wars, pestilences, and catastrophes? This is a practical world, a hard world, at times, a cruel world. What are you going to do with Light if the sky is filled with flying death?"

Well, what does one do when destiny brings a cyclone to a happy village? What did the sturdy midwestern pioneers do when they came out of their cyclone cellars after the storm and found that everything they owned had been blown into the next county? They knelt and praised

God for saving their lives and started to build again. If you had told these devout people that the cyclone had been caused by varying wind pressures in the high heavens, they would have asked you what was the higher power controlling the wind pressure?

No matter what destiny may do to you and to the world in which you live, it is in the moments of deepest sorrow and misfortune that you most need Light. There are frontiers of the inexplicable through which the human mind has never penetrated. There, at the frontiers, stand the Lights of Faith and Reason, without which man must sink into the fatal swamps of despair.

Many have lost faith in prayer because they have not assisted in the divine plan through the Light of Reason. He who builds a cathedral upon quicksand and expects divine favor because of a noble aspiration deliberately invites disaster. Those who persistently stumble blindly ahead without employing the inner Light of Reason cannot expect supernatural assistance. The very Light of Reason is an inspired Light and points the way to practical benefits. Men engaged in the most practical and material projects are often those who most keenly realize the need for the inspiration that comes from the beautiful in life. Sitting in the office of that greatest of modern bridge builders, Ralph Modjeski, it was thrilling to hear him repeat with emphasis that he could not have conducted his renowned engineering feats if he had not had the wonderful inspiration that came to him through the

daily performance of musical masterpieces by Chopin, Beethoven, and Liszt, great creations that came into existence through the Light of the spirit of good.

The Light of Reason saves us from falling into that dangerous slough in which we find those unfortunate people who superstitiously believe that through the Light of the spirit of good they may have all their wishes granted, as did Aladdin when he rubbed his grandmother's lamp. We are living in a world of reality and not in a fairyland. The miracles that come from the Light of the spirit of good are often so astonishing that one becomes incredulous. They do not, however, come as the gratification of ambitions, without assisting the divine plan through the Light of Reason. Who would have believed, for instance, that an unknown Negro waiter in a southern city might some day sing as soloist with the great orchestras in the music centers of the world? You would have said, "Impossible!" Only a miracle could do it. The miracle was performed through Roland Hayes. Through following a well formulated plan of study under a master teacher, the spirit of the Light of Good blessed this black brother and brought him world renown. Marian Anderson, the famous Negro contralto, came to the writer for counsel when she was a girl. Her voice was clearly very beautiful. More than this, she displayed the soul Light which has since made her famous.

Through the inspired Light of Reason, we are enabled to look facts in the face, formulate sound plans, conserve

our energies and our ambitions, work unflaggingly, and reach heights of attainment which often seem miraculous to those who have not come into the higher understanding.

The pure Light of Reason saves us from the disaster that comes to those who stagger blindly around, expecting immediate results without employing their powers to the fullest extent in making themselves worthy. The Light of Reason teaches us that in order to reach our goal we must often climb over barriers of excess.

The Light of Reason is of tremendous importance when it becomes necessary for one to talk to one's inner self, one's subconscious mind. We are all familiar with the habit which we all possess of calling ourselves by our own names. In times of stress we find ourselves saying, "William, don't do that." "Anna, be careful of what you are doing." We do not realize that we are instinctively reasoning with our inner selves, our impulses. The habit of doing this, as exemplified by the methods of Coué and others, has proved of practical value to multitudes. Many people have actually cultivated a very pernicious trait of imagining disasters coming to them, disasters which have no real or possible foundation in fact. Others fancy themselves making wrathy retorts to those they choose to regard as enemies. We frequently see these unfortunates going along the street with faces distorted by anger, mumbling words of hate. These imaginary solitaire quarrels are sometimes milestones along the road to insanity. They are always dangerous. The only real remedy for them is through the

Light of Reason, which will in turn admit the other Lights we have mentioned. Instead of picturing yourself in possible disasters or conjuring up unreal and degrading quarrels, talk to your deep self just as though it were a sensible and well-meaning friend talking to you. Talk convincingly. State emphatically that such conditions as you are imagining are altogether unworthy of you. Tell yourself that the one means to avoid what you are fearing is to believe with all your power in the Light of the spirit of good as a means to lead you from disaster and hate. Insist upon substituting optimism for ghosts of calamity—love for anger.

Very probably you never have been consciously a victim of these morose spells in which the subconscious mind actually expresses itself through audible mumblings; that is, "talking to oneself." Nevertheless, your subconscious soul may be a battlefield of these fears and secret antipathies. The Freudian school has shown by innumerable laboratory experiments and cures that these "complexes" are discoverable through the scientific interpretation of dreams. Here again the Light of Reason is of immense importance in illuminating the dark corners of the soul. You do not require expensive psychopathic experts to discover secret hates and apprehensions. You may find yourself waking from a dream in which you have been falling into a bottomless pit or over a terrible precipice. Regaining consciousness in the middle of the night after such a dream is no pleasant experience. The portent of the dream may be

traced back to some experience or fright which, lodged in the deep-self or subconscious mind, has possibly been undermining your health, your happiness, and powers of attainment. In the half sleeping condition in which you find yourself, you should let in the Light of Reason and laugh at the absurdity of such a predicament, assuring yourself that such a thing is the last thing in the world likely to happen to you; that through the Light of the spirit of good you are protecting yourself against disaster. Again, you may find yourself in a quarrel with some antagonist in which you may be either losing or winning your point. The fight becomes so intense that you awake half exhausted. Again, laugh at the absurdity of the situation. The fight has never occurred and will never occur, if you but fill your soul with the Light of the spirit of good. No enemy can withstand you, fortified by this divine Light.

Nature administers justice, often direct and terrible, for unconquered excesses. This is all too obviously a part of the cosmic scheme to bring man into a realization of the Light of the spirit of good. All common sense and reason point to this. The moment the excesses are conquered through the higher understanding and the daily employment of the great divine life Lights which we all may turn on in proportion to our development, conditions begin to better themselves. The so-called vices are nothing more or less than excesses in the indulgence of some of the most beautiful, wholesome, and desirable things of life—eating, drinking, loving. The higher Lights lead us to see more

clearly the true path of happiness. They guide us to real happiness rather than the delusions of excess. Employ these Lights and new and true conceptions of joy, beauty, and pleasure will come to you. You will enjoy stimulants and sedatives infinitely more pleasurable than any you ever have experienced. More than this, you will find friends and prosperity inclining toward you instead of away from you.

Forty-fourth Affirmation

I see fearlessly that I can find a way to my higher development through the Light of Reason.

CONFIRMATIONS

The future is Light for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the Light of modern knowledge.

—*John Fiske* (1842-1901)

Common Sense is genius dressed in working clothes.

—*Ralph Waldo Emerson* (1803-1882)

Better short of pence, than of sense.

—*Old Scotch Proverb*

Who art thou that complainest of thy life of toil? Complain not, my worried brother; see thy fellow workman there in God's eternity.

—*Thomas Carlyle* (1795-1881)

Reason saw not, till Faith sprung the Light.

—*John Dryden* (1631-1700)

Forty-fifth Affirmation

I am now inspired by higher forces to make sound plans for the conservation of my mental, physical, and spiritual powers which lead to peace, happiness, and prosperity.

CONFIRMATIONS

If you will not listen to reason she will surely rap your knuckles.

—*Benjamin Franklin* (1706-1790)

Self-confidence is the first requisite of great undertakings.

—*Samuel Johnson* (1709-1784)

Logical consequences are the scarecrows of fools and the beacons of wise men.

—*Thomas H. Huxley* (1825-1895)

Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves when their time comes.

—*John Ruskin* (1819-1900)

The great world of Light lies beyond all human destinies.

—*Henry Wadsworth Longfellow* (1807-1882)

Forty-sixth Affirmation

I believe that the world is filled with good and beautiful things and that it is good reason to assume that, through the Light of Reason, I will find these things, quite often, in what others condemn as utterly bad.

CONFIRMATIONS

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

—*I Corinthians* III:16

If all who count themselves happy were to tell very simply what it was that brought happiness to them, the others would see that between sorrow and joy the difference is but between a gladsome enlightened acceptance of life and a hostile, gloomy submission between a large and harmonious conception of life and one that is stubborn and narrow.

—*Maurice Maeterlinck* (1862-)

The first creature of God in the work of the days was the Light of Sense; the last was the Light of Reason.

—*Francis Bacon* (1561-1626)

Reason is nothing else but a portion of the Divine Spirit (Light) set in the human body.

—*Marcus Annaeus Seneca* (3 B. C.—65 A. D.)

Forty-seventh Affirmation

I will plow my "acres of diamonds" because I know that I must plow if I am to expect a harvest.

CONFIRMATIONS

A bit of sound sense is what makes men.
—*Petronius* (?-66 A. D.)

Always take the short cut; and that is the rational one.
—*Marcus Aurelius Antoninus* (121-180)

There is no substitute for hard work.
—*Thomas Edison* (1847-1931)

Reason, which is, as it were, the Light and lamp of life.
—*Marcus Tullius Cicero* (106-43 B.C.)

Your own reason is the only oracle given you by heaven, and you are answerable for not the rightness, but the uprightness of the decision.
—*Thomas Jefferson* (1743-1826)

My cup runneth over.
—*Psalm* XXIII:5

CHAPTER ELEVEN

The Light of Understanding

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The Light of Understanding

THE Light of Understanding is the beacon of civilization. Without it all that man has accomplished by the grace of God must end in chaos. Without the Light of Understanding between individuals we have quarrels, divorce, duels, and feuds. Without the Light of Understanding between groups, political, industrial, and religious, we have strikes, riots, religious cruelty, and revolution. Without the Light of Understanding between nations we have wars and more wars.

Not far from Rome, on the famous hill town route to Florence, stands the most picturesque historical caricature of the lack of the Light of Understanding. In the little Twelfth Century village of San Gimignano, which still bristles with the fighting towers of long forgotten hostile families, the Guelphs, represented the papal or popular party, and the Ghibellines, represented the imperial and aristocratic party. There, during the Middle Ages, in a ridiculously small territory, nearly every head of a family built a lofty tower upon his petty castle and when the current disputes arose, the comic little count or baron ascended to the tower with his household warriors and "fought it out" in sniper fashion with his neighbors. Several of the ancient towers still stand as ghostly monuments of this lack of the Light of Understanding. Surely, the world has advanced notably since the days of that tragic farce! Imagine, for instance, every skyscraper in New

York City topped with cannon and machine guns with which to settle the arguments between rival corporations!

Civilization has advanced from the absurdity of such situations as that at San Gimignano by a series of undulations of spiritual revivals and it is only by studying such waves through the centuries that we may rest assured that the world is really growing better and better, even if ever so slowly.

We cannot, of course, deceive ourselves with such superficial nonsense as the idea that under present conditions, the Light of Understanding will in some miraculous instant rid the world of predatory forces, whether they be the germs of disease, wild beasts, or the destructive human enemies of society. Civilization obviously must defend itself against these at any cost, and science, combined with proper police, local, national, and international, may have this task for ages to come. The millennium is not yet. We have not reached the stage where we can argue with rattlesnakes, gangsters, or despots. Control, or merciful destruction, swift and certain, are the only remedies for these evils. The great conquests of the future, however, must come through the Light of Understanding.

A vast and enduring spiritual revival will certainly follow the material cycle of the development of force, mechanical, chemical, and electrical which, during the past two centuries has passed through world shaking climaxes, changing the economic and social structure of the times in an astonishing manner. "With all thy getting, get under-

standing" runs the proverb, and there can be little doubt that this coming revival will depend upon the Light of Understanding entering the minds and hearts and souls of millions of people in all countries and diverting the use of force from the destruction of man to the welfare of all people.

The control of force is never in machinery itself. It is in the minds of those who make machinery possible. The vast majority of people in the world have no desire to slay each other or their neighbors. They are only too eager to live in peace and to work for the aid of others. All nations have spent billions of dollars in fostering the scientific protection of good health and happiness of the so-called masses. All this has come from the Light of Understanding. The wrecking of millions of men has come through the misuse of force in the hands of those who have misunderstood this force and have used it for the destruction of mankind. The result is that twice in the new century the world has been staggered by the appalling expense and bitter tragedy of militarism. The only possible future solution for this unthinkable situation is the Light of Understanding. No matter how many must be the efforts to obtain this end, or how long the quest, the objective is always worth while. No matter how badly the high and noble ideals of the League of Nations and similar upward looking groups have been short-circuited again and again by hate, greed, and misunderstanding, the human race knows instinctively that the only ultimate hope for the

betterment of mankind lies in the Light of Understanding. In some manner, the great leaders of men will work through time and wars to reach that Light as the sole means of avoiding world suicide.

Just as one hundred years ago the very thought that the clownish custom of settling disputes by dueling might end would have been looked upon as fantastic, so, to-day, many still regard the avoidance of wars by the Light of Understanding as wholly chimerical. Inevitably, however, we shall arrive at the time when understanding will be reached before the slaughter, rather than after it.

Time and again we hear that the success of a man is due to the fact that "he understands human nature." Those who develop the Light of Understanding have an inexplicable means for looking into the practical and spiritual backgrounds of those they meet. They also have the power to bring to them a kind of sunshine that is at once stimulating, restoring, and sustaining.

One of the greatest of American industrialists once told the writer that the thing he asked for first in his high salaried executives was human understanding. He said,

> "Because, without human understanding, we have no insurance against strikes and sabotage. Collective understanding, which will turn collective hates into collective good will, is the only solution for strife, whether it is that of disturbed individual conditions or the hates of the nations arising from the smoke of ancient quarrels."

Only through the Light of the highest understanding

shining from the souls of men and women in all walks of life, can we see any hope for world peace.

The Light of Understanding, which all who hope to have a part in the great progress leading to a higher to-morrow, must attain, seems to emanate from the individual in an inexplicable manner somewhat akin to that which the average person associated with what he believes is thought transference by telepathy. There is a very strong popular belief that some day telepathy will be a fact widely recognized by scientists, despite the knowledge that the scientists themselves in this day are naturally still asking for demonstrable laboratory evidence before they even admit its possibility. The most casual observer, however, has experienced what we may call the Light of Understanding. In meeting another personality we know in a very few seconds whether we vibrate with them; that is, whether they attract us or repel us.

It is always a profitable practice to ask, "What Light do I radiate to others? Is it sympathy, good will, good cheer, co-operation, generosity, confidence, tolerance, breadth, understanding? Or do I present to others an aspect of coldness, skepticism, latent hates, meanness, fear, intolerance, superstition, jealousy, narrowness, and lack of understanding?"

The writer, who has traveled hundreds of thousands of miles in many countries, has been incessantly amazed to find how very few people make the least effort to illumine

their lives with the Light of Understanding. This is by no means entirely due to unfortunate economic or pathological conditions, nor is it due to the age or the business failure of the victim, but rather to a deplorable indifference—a tragic apathy, much of which is attributable to the failure to recognize the simple principles and ideals to which this book is devoted.

The Light of Understanding is the Light of the Golden Rule. It is that force which enables us to penetrate the soul secrets of others and place ourselves mentally in a similar position and ask ourselves which kind of help we would need under like circumstances. It is the ability to let others see that the Light shines for all and that it will reveal the avenues through which mutual happiness and progress must be attained. This is not fanciful nonsense. It is as practical as the Lights on an automobile, without which anyone on a dark road might meet disaster.

A college president in a midwestern town said of a great American statesman,

> "It always does me good to be with that man. The moment I get near him I feel that he understands my problem and will give me a generous, sympathetic solution. I seem to see it in his eyes and he doesn't need to say a word to pep me up."

One of the great values of church membership, as well as membership in various altruistic organizations and the splendid service clubs such as Rotary, Kiwanis, and the

Lions, is the opportunity to extend the Light of Understanding to others and to receive in return the priceless rays from fellow members of the group.

The Light of Understanding is thus a great human responsibility between all individuals who may be mutually inspired and helpful. This is of direct practical significance to all of us because it has to do with conditions which need continual sustenance and exercise. How many times have we seen young, buoyant people start out in life with high ideals, generous, beautiful natures, a broad outlook, a co-operative spirit, become, after a relatively few years, stingy, cranky, narrow, jealous, or obstructive? The reasons for this change may be many—ill health, adversity, disappointment, domestic difficulties, dissipation, atheism, or irritating surroundings. Most often, however, the individual has made no real personal effort to keep bright his Light of human understanding.

Once, in the home of the great journalist and humanist, William Allen White, at Emporia, Kansas, the writer observed this remarkable man, no longer young, but with eyes shining with rich understanding, considering problems of world importance. His fine, clear, open outlook, his active, strong, independent and individual countenance was unmarred by the many difficulties and heartbreaks that had come to him through the years. The Light of Understanding burned bright and inextinguishable in his splendid soul and all who came in contact with him were likewise illuminated.

If things are going badly with you, look to your Light of Understanding. There is nothing in the human make-up which does more to build "good will." A public accountant will tell you that although good will is an intangible asset, it is nevertheless one of the most precious in the practical development of all great human enterprises.

The Light of Understanding cannot shine in the soul that is not sincere. Mark that. Where there is any suggestion of cant, of sham, of snobbishness, of pettiness, of exclusiveness, of hypocrisy, there can be no possible way of seeing into the hearts of others and helping them, because these traits are all bred by selfishness. Forget self and think of the other man and his difficulties. If he is living a life of falsity, of pretense, of deceit, it often happens that when he encounters one with the Light of Understanding, these weaknesses may disappear like mist and his true personality responds to the helpful rays of an understanding friend. We have watched this occur many times, even with prison hardened unfortunates. One of the great factors of the Light of Understanding is that it penetrates the designs and schemes of those who do not possess it and disarms them. Frankness triumphs where cupidity and trickery fail.

The Light of Understanding shines everlastingly down the paths of achievement. Little can be attained without it. Until you have tasted the joys of higher achievement, you have missed one of the greatest thrills of life. The Light of Understanding is in itself ennobling, because it

is based upon unselfishness—the giving of your best without reserve. Those who possess it are always among the higher leaders of men. Once this Light in its purest form is ignited in your soul, it cannot be veiled. It will shine steadfastly through your countenance and you will find that many are drawn to you in a spirit of confidence and co-operation who, in the past, may have been apathetic, distant, or even hostile. Like all of the precious Lights we have considered, it must be unceasingly revived and restored by exercise.

Again kindle your Light of Understanding with frankness, good will, unselfishness, kindness, friendship, good cheer, co-operation, generosity, and faith.

Forty-eighth Affirmation

I will strive ceaselessly to keep the Light of Understanding burning in my soul so that it may help those who need it.

CONFIRMATIONS

I shall Light a candle of Understanding in thy heart which shall not be put out.

—*Apocrypha, II Esdras*

The wise man does not lay up treasures. The more he gives to others, the more he has for his own.

—*Lao-Tzu* (604 B. C.)

With all thy gettings, get understanding.

—*Proverbs* IV:5

He has no religion, who has no humanity.

—*Old Arabic Proverb*

Kindness consists in loving people more than they deserve.

—*Joseph Joubert* (1754-1824)

The heart benevolent and kind most resembles God.

—*Robert Burns* (1759-1796)

Forty-ninth Affirmation

I will seek through the Light of Understanding to spread the thought of kindness at all times.

CONFIRMATIONS

Kindness is ever the begetter of kindness.
—*Sophocles* (496-406 B. C.)

'Twas a thief said the last kind word to Christ.
Christ took the kindness and forgave the theft.
—*Robert Browning* (1812-1899)

Kindness is the Golden Chain by which society is bound together.
—*Johann Wolfgang von Goethe* (1749-1832)

Yes, you'd know him for a heathen
If you judged him by the hide,
But bless you, he's my brother,
For he's just like me inside.
—*Robert Freeman* (1878-)

What do we live for, if not to make life less difficult for each other?
—*Mary Evans Cross known as "George Eliot"* (1819-1880)

Fiftieth Affirmation

I will seek to use the Light of Understanding to carry good cheer to others.

CONFIRMATIONS

An inexhaustible good nature is one of the most precious gifts of heaven, spreading itself like oil over the troubled sea of thought and keeping the mind smooth and equable in the roughest weather.

—*Washington Irving* (1783-1859)

Health and cheerfulness mutually beget the other.

—*Joseph Addison* (1672-1719)

A true friend is another self.

—*Marcus Tullius Cicero* (106-43 B.C.)

The most manifest sign of wisdom is continual cheerfulness.

—*Michel Eyquem de Montaigne* (1533-1592)

O! bless'd with temper, whose unclouded ray
Can make to-morrow cheerful as to-day.

—*Alexander Pope* (1688-1744)

Fifty-first Affirmation

I will win and hold friends by bringing to them the luster of the Light of Understanding.

CONFIRMATIONS

A friend is a person with whom I may be sincere.
—*Ralph Waldo Emerson* (1803-1882)

He that is a friend to himself, know that he is a friend to all.
—*Michel Eyquem de Montaigne* (1533-1592)

Without friends no one would choose to live, even if he had all other goods.
—*Aristotle* (384-322 B. C.)

Hand grasps at hand, eye lights eye in good friendship and great hearts expand and grow one, in the sense of this world's life.
—*Robert Browning* (1812-1889)

Of all the means to insure happiness throughout life, by far the most important is the acquisition of friends.
—*Epicurus* (342-270 B. C.)

Old friends burn dim like lamps in noisome air.
Love them for what they are, nor love them less
Because to thee they are not what they were.
—*Samuel Taylor Coleridge* (1772-1834)

Fifty-second Affirmation

I will co-operate to the limit of my time and power with as many worthy projects as possible.

CONFIRMATIONS

Great is the strength of feeble arms combined.
—*Homer* (1000 B. C.?)

It is through fraternity that liberty is saved.
—*Victor Hugo* (1802-1885)

We are born for co-operation.
—*Marcus Aurelius Antoninus* (121-180)

Down in their hearts, wise men know this truth: the only way to help yourself is to help others.
—*Elbert Hubbard* (1859-1915)

A threefold cord is not easily broken.
—*Ecclesiastes* 4:12

Fellowship is heaven, and the lack of fellowship is hell; fellowship is life, and the lack of fellowship is death.
—*William Morris* (1834-1896)

CHAPTER TWELVE

The Light of Joy

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The Light of Joy

THE Light of Joy often burns incandescently in the souls of those staggering under the greatest burdens. It is this very Light which enables them to "carry on." Without it, they could not dare to venture into the seeming gloom which their daily problems would otherwise present. Dostoievsky, the Russian philosopher and novelist, is credited with saying, "Man is unhappy because he does not know that he is happy."

There are legions of unhappy people who could be made happy in a flash if they could master the art of switching on the inner power which illumines the Light of Joy. Happiness with them is always some future condition which will be attained when this or that thing happens. Happiness is now or never. Unhappiness is only too often the habit of being disagreeable with ourselves. More than this, there are many who make it their duty to seek companions in misery and thus multiply grief, sorrow, anger, hate, and jealousy with a persistence which, if applied to the positive attributes, joy, gladness, peace, love, and brotherly friendship, would soon set the dynamos to life at high speed and send powerful currents of faith, optimism, and cheer to the Light of Joy.

Some time ago, a lady came to the writer's office seeking employment. In former times she had been engaged in a skilled occupation which brought her a large salary. Certain misfortunes had been carefully nursed in her mind

until they so eclipsed the Light of Joy that she spent her days in a kind of fog of gloom which actually brought her to the brink of poverty.

In such a condition, employment was literally impossible to secure. At every office she met with new rebuffs which aggravated the bitterness in her soul so that on the day of our interview the only solution apparent to her was "the river." She was asked to imagine two open doors, one leading to a dark and slimy cave filled with poisonous odors and uncertain terrors, the other leading to a bright and beautiful garden filled with lovely flowers. She was asked which would attract the most visitors. In a few moments she saw the logic of this comparison and exclaimed:

> "Oh, what a fool I have been! I have made my life like the dismal cave, when it might have been the sunny garden."

She was given employment among cheerful workers, although at a much lower wage than she had previously received. With the Light of Joy at first feebly flickering in her soul, she started out nobly to gain that which she had lost by a perverse misunderstanding of life.

Joy is delightfully contagious. Blessed are those whose Light of Joy breaks forth into smiles of gladness. What a sombre and forlorn world this would be without the Light of such people! The Light of Joy in the soul has been the basis of the success of countless men and women. One of the unfortunate individuals who had extinguished his own sun of happiness with suspicion recently said:

"I have twice the ability of the man who has been working with me for years but he puts it over because he has friends."

It is a curious thing but people who make such remarks never seem to realize that, like the flowers in the garden, we all instinctively turn toward sunlight. The cheerful, sunny man, who persistently spreads happiness, is rarely without friends. Health and success seem to have an uncanny affinity for the Light of Joy burning in the soul of the capable, hard working, right thinking individual who has also received the all important Light of the spirit of good.

The cultivation of joy should be a part of the daily discipline of every life. "Impossible," some may say. Not for those who have let the Light of the spirit of good enter their lives, those who have come into the higher understanding, those who have learned how to vibrate with the universal spirit which is always ready to sustain and support us in some mysterious manner entirely beyond our mortal ken, if only we will permit it. Those who have learned to keep the Light of Joy burning, in spite of apparent misfortunes, are the nobility of the universe. Misfortunes become unbearable only for the cowards, who employ them as excuses. No matter how great your obscurity, no matter how black the night, the Light of Joy is always there to illumine your path and the paths of all others who come your way, if only you will turn

it on. Schiller, staggering under a load of human sorrow, misery, and illness which would have obliterated the average man, wrote, "Joy is the mainspring of the whole round of everlasting life. Joy moves the wheels of the great timepiece of the world; she it is that loosens flowers from their buds, suns from their firmaments, rolling spheres in distant spaces beyond the vision of man."

The physiological and mental value of laughter often produces results bordering upon the miraculous. The rhythmic effect upon the nerves, muscles, and circulation may often be observed with ease. Some years ago, a well known business man had arranged with a friend to attend the opening performance of a comedy in New York City. During the day he was forced to note that an oncoming cold was gradually becoming worse, despite his best efforts to "throw it off." Fever was increasing and the pains attending congestion were becoming very severe. He endeavored to telephone to his home in an adjoining city and arrange to go to bed at once and endure all the unpleasantness of the sick room. Unable to telephone home, he decided to dine in town and attend the theater despite his "illness." The play was an uproarious comedy and he laughed until his sides ached, not noting at the time that his fever was gradually subsiding and that he was drowning his cold in laughter. The exercise of laughing threw him into a profuse perspiration. The next morning his cold had disappeared entirely. The most eminent physicians

recognize the therapeutic importance of laughter. Many a comedian has done what the doctors have been unable to do, in effecting certain kinds of cures.

Those who dispute the effect of the mind upon the body need only think of the blush of the maiden which may follow the least thought of embarrassment. The entire circulation is instantly affected. Laughter serves to intensify the Light of Joy and no part of the body is unaffected. The laughter of little children is the music of life. When we forget how to laugh we are losing one of the most precious possessions of man. The humble *Grimaldi* and *Pagliacci*, the clowns of the ages, have often cured ills that have baffled the wisest of doctors.

It was this joy which enabled Schiller to live above his seemingly insurmountable life obscurity and to produce works which still gleam with that wonderful sunshine of the spiritual world into which he later was received.

Fifty-third Affirmation

The Light of Joy shines from my countenance henceforth.

CONFIRMATIONS

Joy is the mainspring of the whole world of everlasting nature.
—*Johann Christoph Friedrich von Schiller* (1759-1805)

He, more rightly earns the name of happy, who is skilled in wisely using the gifts of the Gods.
—*Horace* (65-8 B.C.)

We sleep but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.
—*Henry Ward Beecher* (1813-1887)

The most manifest sign of wisdom is continued cheerfulness.
—*Michel Eyquem de Montaigne* (1533-1592)

Rejoice evermore. In everything give thanks.
—*I Thessalonians* V:16 & 18

Fifty-fourth Affirmation

I will seek to carry the Light of Joy to those who most need it.

CONFIRMATIONS

The best doctors in the world are Doctor Diet, Doctor Quiet, and Doctor Merryman.

—*Jonathan Swift* (1667-1745)

Do not forget that even as "to work is to worship," so to be cheery is to worship also; and to be happy is the first step in being pious.

—*Robert Louis Stevenson* (1850-1894)

Joyfulness is the mother of all virtues.

—*Johann Wolfgang von Goethe* (1749-1832)

Those who bring sunshine into the lives of others cannot keep it from themselves.

—*James M. Barrie* (1860-1937)

The Joy of the Lord is your strength.

—*Nehemiah* VIII:10

Fifty-fifth Affirmation

I will increase my Light of Joy by thinking thoughts of happiness, health, achievement, love, sympathy, and unselfishness.

CONFIRMATIONS

The sun does not shine for a few trees and flowers but for the wide world's joy.

—*Henry Ward Beecher* (1813-1887)

It is worth a thousand pounds a year to have the habit of looking upon the bright side of things.

—*Samuel Johnson* (1709-1784)

A man is the artificer of his own happiness.

—*Henry D. Thoreau* (1817-1862)

The men whom I have seen succeed have always been cheerful and hopeful, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men.

—*Charles Kingsley* (1819-1875)

Fifty-sixth Affirmation

I will dispel the gloom that is created by hate, jealousy, anger, smallness, suspicion, fear, and lack of faith through the Light of Joy.

CONFIRMATIONS

The secret of happiness is not doing what one likes, but in liking what one has to do.

—*James M. Barrie* (1860-1937)

All who joy would win must share it,—Happiness was born a twin.

—*George Noel Gordon—Lord Byron* (1788-1824)

Be glad of life because it gives you a chance to love and to work and to look up at the stars.

—*Henry Van Dyke* (1852-1933)

A merry heart goes all the day,
Your sad tires a mile-a.

—*William Shakespeare* (1564-1616)

Light is sown for the righteous, and gladness for the upright in heart.

—*Psalm* XCVII:11

Fifty-seventh Affirmation

As the Light grows brighter in my soul, I will make myself immune to misfortunes that may lurk in the corners of my imagination.

CONFIRMATIONS

Laughing cheerfulness throws sunlight on all the paths of life.

—*Jean Paul Richter* (1763-1825)

This is the day which the Lord hath made; we will rejoice and be glad in it.

—*Psalm* CXVIII:24

A laugh is worth a hundred groans in any market.

—*Charles Lamb* (1775-1834)

Joy is more divine than sorrow, for Joy is bread and sorrow is medicine.

—*Henry Ward Beecher* (1813-1887)

Surely goodness and mercy shall follow me all the days of my life.

—*Psalm* XXIII:6

CHAPTER THIRTEEN

The Light of Beauty

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STATISTICIANS offer each year staggering figures of the amounts of money spent for what has been called "beauty dope." Such is the human quest for beauty. The millions of dollars that are thrown away upon pathetic attempts to "improve upon nature" have filled our streets with human scarecrows. The eye is not deceived by the paint upon the lily. It only becomes more apparent and more hideous when the lily is faded. Yet those who have learned to depend upon "beauty dope" are unfortunately those who have not learned that the one cosmetic which brings real beauty and "that certain charm" to all may be had in abundance at the cost of right thinking and right living.

It is said that "beauty is skin deep." Ridiculous: "beauty is soul deep." Real beauty without the Light of Beauty in the soul is unthinkable.

A well known physiologist has pointed out that we are all really partly reborn every day. Few of us take time to think of this. Our finger nails grow and we cut them; our hair grows and we cut it; new skin is forming every second and it wears away. The body is ceaselessly being restored every moment of our normal lives. We are not dying; we are constantly being reborn. Not until this amazing process is arrested by abnormal conditions does this rebirth cease. As with the body, so with the mind. We grow old and hideous mentally, when we have old and hideous thoughts. We grow young and glorious as we erase mental

abnormalities with young and glorious thoughts. Victorian tradition virtually forced age upon the women of its day. With its mohair, its ribbons, its shawls, and its caps, women of forty and fifty took on the trappings of senility. A more rational attire has brought the spirit of youth to countless thousands of women with young hearts and vibrant souls who, in former years, would have been expected to accept the uniform of age with complacent content. They not only look younger, they are younger.

One of the most "ordinary" looking women we have ever known—a woman whose features were almost repulsive in their grim irregularity—remains in our memory as one of the most charming and beautiful women we have ever known. The Light of real soul beauty shone forth from her eyes and one forgot the wrinkles and the scant, gray hair. Those who remember her before she left for a higher plane still have ringing in their ears a speaking voice as beautiful as that of Bernhardt, a voice that could have come only from a soul illumined by the Light of Beauty.

In a western university, the girls of the senior class held the usual precommencement contest to find out which girl had the most charm. The decision went to a young lady who was far from having the most perfect features, form, hair, teeth, or complexion. When questioned as to why they had selected her, the girls said:

> "She is the one who seems to find the most beauty and charm in the lives and souls of all she meets."

Some years ago we were attracted by the photographs in the press of an unusually beautiful pianist, a virtuoso of the highest rank. Later we came to meet this artist and were somewhat surprised to note that at first glance she had none of the generally accepted earmarks of facial beauty. Here was an enigma which, however, was immediately dispelled when the conversation proceeded. The Light of Beauty which had even reached the photographic plate was soul beauty. Singularly enough, when asked the secret of her great success, she immediately commenced to talk about the need for soul beauty in all its phases.

Here is one of the secrets of the forces which illumine the Light of Beauty. The soul must be disciplined to love the beautiful, to understand the beautiful, to appreciate the beautiful in nature, art, literature, music, and architecture. This is by no means to be acquired merely by exposing ourselves to those forms of beauty. We must study them and seek to make them parts of our own lives.

This, then, is real beauty, the beauty for which age has no terrors. This beauty never grows old. It is the beauty which crowns the closing hours of the sainted mother with something which far transcends the frivolous charms of the schoolgirl. Moreover, the beauty that is developed by right thinking and right living becomes continually more compelling.

Character is expanded by obstacles. The strongest characters are those that have triumphed over the most obstacles, not those who never have encountered any.

Every soul victory over a known weakness shines out in the countenance in the Light of Beauty. It turns wrinkles into lines of strength, instead of the disfigurations of weakness. As a child we were permitted to meet Oliver Wendell Holmes. We can distinctly recollect that when we first saw his wrinkled face we thought, "What an ugly old man," but when he smiled and talked, this thought disappeared and we began to wonder how one who was so ugly could be so lovely and have such a wonderful look shining from his eyes. Many men with features far from classic regularity—Lincoln and Emerson, for example—have generated the Light of Beauty in a marvelous manner.

Soul cosmetics, far more than the artificial pigments, need daily application. The Light of Beauty must be constantly rekindled. Once, while calling at the home of the late Honorable Henry Van Dyke at Princeton, we were given an opportunity to see his rare library. Here sat one of our best loved modern poets, surrounded with rich and beautiful things that his beneficent life had drawn to him. On every side the old colonial mansion was marked by carefully selected objects of beauty. With music, art, literature, and life, he poured forth a power into his Light of Beauty so that his countenance radiated with a rich and beautiful warmth that is unforgettable.

Everyone may become more beautiful in proportion to his power to develop sincerely and honestly through unceasing effort the power of the Light of Beauty.

Fifty-eighth Affirmation

The Light of Beauty is within me.

CONFIRMATIONS

Beauty is the mark God sets on virtue.
Ralph Waldo Emerson (1803-1882)

Everyone now believes that there is in man an animating, ruling characteristic essence or spirit which is himself. This spirit, dull or bright, petty or grand, pure or foul, looks out of the eyes, sounds in the voice, and appears in the manners of each individual. It is what we call personality.
—*Charles W. Eliot* (1834-1926)

To be seventy years young is something far more hopeful and cheerful than to be forty years old.
—*Oliver Wendell Holmes* (1809-1894)

There is no Light but Thine; with Thee all beauty glows.
—*John Keble* (1792-1866)

Fifty-ninth Affirmation

I will seek to discover and value the spiritual beauty that burns somewhere in the soul of every one I meet, no matter how feebly or faintly it may seem at times.

CONFIRMATIONS

I pray Thee, O God, I may be beautiful within.
—*Socrates* (469-399 B. C.)

The best part of beauty is that which a picture cannot express.
—*Francis Bacon* (1561-1626)

I've always believed, that beauty is only good put into practice.
—*Jean Jacques Rousseau* (1712-1778)

Light is the first of painters. There is no object so foul that intense Light will not make it beautiful.
—*Ralph Waldo Emerson* (1803-1882)

Everything has its beauty but not every one sees it.
—*Confucius* (551-478 B. C.)

Sixtieth Affirmation

I will express beauty to others.

CONFIRMATIONS

Grant me to be beautiful in the inner man and that whatever outward things I may have may be at home with those within.

—*Plato* (427-347 B. C.)

Physical beauty is the sign of an interior beauty, a spiritual and moral beauty which is the basis, the principle, the unity of the beautiful.

—*Johann Christoph Friedrich von Schiller* (1759-1805)

If I had my life to live over again, I would have made a rule to read some poetry and listen to some music at least once a week; for perhaps the parts of my brain now atrophied would have been kept active through use. The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect and more probably to the moral character, by enfeebling the emotional part of our nature.

—*Charles Darwin* (1809-1882)

My faith in beauty shall not fail because I fail to understand.

—*Edmund William Gosse* (1849-1928)

Sixty-first Affirmation

I will devote every opportunity to thinking of beautiful things, seeing beautiful things, hearing beautiful things, and expressing beautiful things.

CONFIRMATIONS

Take from our hearts the love of the beautiful and you take away all of the charm of life.

—*Jean Jacques Rousseau* (1712-1778)

Beauty is part of the finished language by which goodness speaks.

—*Mary Evans Cross, known as "George Eliot"* (1819-1880)

Spirit of Beauty, whose sweet impulses,
Flung like the rose of dawn across the sea,
Alone can flush the exalted consciousness
With shafts of sensible divinity—
Light of the world essential loveliness.

—*Alan Seeger* (1888-1916)

A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

—*John Keats* (1795-1821)

CHAPTER FOURTEEN

The Light of Sympathy

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The Light of Sympathy

One of the rich privileges that comes with the higher understanding of the spirit of good is the Light of Sympathy. Whenever we sincerely give from the reservoirs of joy, strength, and power we have stored, we multiply our own supply. "A friend in need is a friend indeed," and the best manifestation of our own advancement is our ability to help others out of the depths. The warm, confident clasp of the hand, the fortifying thought, communicated at the right moment, the smile of supreme faith in the spirit of good, are the Lights which we all may let shine into the souls of others in their darkest hours.

Few are they who do not resent pity. The idle consolation of words embitters. The presence of the spirit of good alone sustains. It is the experience of most people that many of the great trials of life have afterwards revealed themselves as "blessings in disguise." Those who have come to understand the power of the Light of Faith, in the spirit of good, meet life difficulties with the feeling that they are suffused with a power which will make the very difficulties confronting them instruments of their life advancement.

Pity is never constructive sympathy. In fact, if it is shown at the wrong time to very emotional people, pity may do a great deal of damage, sometimes leading to what is known as "fixational neurosis," in which the victim magnifies his misfortunes until they may disable

him. We once encountered the case of an elderly man who was pitied by a well meaning friend until he imagined that he could not move his arms, hands, or his legs. He had no functional difficulty of any kind, merely a fixed idea which should have been met with rigid discipline. Soon he had a case of imaginary paralysis, but when influenced by a strong-minded physician, who brusquely ordered him to walk, he readily crossed the room without distress of any kind. His fixation finally made him bedridden and he died in a comparatively short time after his seizure.

The wealth of happiness, attainment, and spiritual insight into grave problems should be so manifest in the silent demeanor of all who reach the higher plane of existence that the very examples of their lives will generously shine as beacons to those in trouble, those "who do not know which way to turn."

The greatest of Samaritans, the greatest of philanthropists, are not those who give the most money to the world, but rather those who can do the most to "let their Light so shine" that the lives of others may be illumined with the higher conceptions of the spirit of good.

Confucius, Epictetus, Marcus Aurelius Antoninus, St. Francis d'Assisi, Milton, Jonathan Edwards, Thomas Jefferson, Abraham Lincoln, Ralph Waldo Emerson, Henry Ward Beecher, Phillips Brooks, Robert Louis Stevenson, and the noble army of men and women through the ages who have sent out the Light of Sympathy, have done

more to help mankind than can all the wealth of the world. James Russell Lowell said, "There is no good in arguing with the inevitable. The only argument available with the east wind is to put on your overcoat." Sympathy is like a cloak of supreme friendship which we may clasp around the shoulders of those who have been facing the bitter blasts of the inevitable.

Those who have suffered greatly and have risen above their sufferings by the Light of the spirit of good are often those who have so fortified and illumined their souls that they can help others most effectively and most generously. The inspired lines in Goethe's great poem, *Nur wer die Sehnsucht kennt*, have a deep spiritual significance and should be understood by all.

> "Who never ate his bread in sorrow,
> Who never spent the darksome hours,
> Weeping and watching for the morrow,
> He knows ye not, ye heavenly powers."

The spirit of good often comes in the blackest night. Because of this, those who, like Virgil, "being no stranger to suffering," have learned to relieve the suffering of others, are eager to turn the Light of sympathy toward those who need it most.

Sixty-second Affirmation

I will keep the Light of Sympathy burning to Light the darkened road of my fellow wayfarer.

CONFIRMATIONS

What do we live for, if not to make the world less difficult for each other?

—*Mary Evans Cross, known as "George Eliot"* (1819-1880)

A fellow-feeling makes one wondrous kind.

—*David Garrick* (1717-1779)

A kind heart is a fountain of gladness, making everything in its vicinity freshen into smiles.

—*Washington Irving* (1783-1859)

As memory scans the pleasures of life, above and beyond all the transitory pleasures of life, there leap forward those supreme hours when you have been able to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel have entered into your eternal life.

—*Henry Drummond* (1851-1897)

For Thou art my lamp, O Lord: and the Lord will Lighten my darkness.

—*II Samuel* XXII:29

Sixty-third Affirmation

I will manifest my faith and Light so that it will bring happiness and cheer to those who need it most.

CONFIRMATIONS

Is not making others happy the best happiness? To illuminate for an instant the depths of a deep soul, to cheer those who bear by sympathy the burden of so many sorrow-laden lives, is to me a blessing and a precious privilege.

—*Henri Frédéric Amiel* (1821-1881)

Tranquillity of mind depends much upon ourselves and greatly upon due reflection. How much pain have cost us the evils that never happened!

—*Thomas Jefferson* (1743-1826)

Bear ye one another's burdens, and so fulfill the law of Christ.

—*Galatians* VI:2

There is a day of sunny rest
For every dark and troubled night;
And grief may hide a troubled guest
But joy shall come with early Light.

—*William Cullen Bryant* (1794-1878)

It is a lively spark of nobleness to descend in most favor to one who is lower in affliction.

—*Sir Philip Sidney* (1554-1586)

Sixty-fourth Affirmation

I will never substitute patronizing pity for the higher Light of Sympathy.

CONFIRMATIONS

Next to love, sympathy is the divinest passion of the human heart.

—*Edmund Burke* (1729-1797)

A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.

—*Proverbs* XVIII:24

Gifts from the hand are silver and gold, but the heart gives that which neither gold nor silver can buy.

—*Henry Ward Beecher* (1813-1887)

No radiant pearl which crested fortune wears; no gem that twinkling hangs from beauty's ears; not the bright stars which the night's blue arch adorn; no rising sun which gilds the vernal morn; shines with such luster as the tear that flows down virtue's manly cheek for another's woes.

—*Charles Robert Darwin* (1809-1882)

Life without friendship is like the sky without sun.

—*Marcus Tullius Cicero* (106-43 B. C.)

Sixty-fifth Affirmation

I will never give charity without the Light of Sympathy.

CONFIRMATIONS

The blue of heaven is larger than a cloud.
—*Elizabeth Barrett Browning* (1806-1861)

He that does good to another man also does good to himself; not only in the consciousness of the very act of doing it; for the consciousness of well doing is an ample reward.
—*Lucius Annaeus Seneca* (3 B. C.—65 A. D.)

If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy Light rise in obscurity, and thy darkness shall be as the noonday and the Lord shall guide thee continually.
—*Isaiah* LVIII:10-11

No man imparteth his joy to his friend, but he joyeth the more; no man imparteth his grief to his friend, but he grieveth the less.
—*Francis Bacon* (1561-1626)

And I will dwell in the house of the Lord forever.
—*Psalm* XXIII:6

CHAPTER FIFTEEN

The Light of the World

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The Light of the World

"Ye are the Light of the World."—*Matthew* V:14

As THOSE approaching a shrine almost too brilliant for mortal eyes, may we reverently bow before the Light of the World. If there is one supreme redeeming power, that power is love. "Love conquers all." "There is no fear in love; but perfect love casteth out fear." The Light that shone forth from the Mount is the highest ideal of life.

> "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that ye may be children of your Father, which is in heaven."

This, then, is the final test of Christianity. It is the most difficult task presented by the Master in the development of the soul. It far transcends the command to "love thy neighbor." *It is clear that those who would enlist the power of the Light of the world must love those who hate them.*

> "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

"But," you say, "this is a world of realities. This perfection would make us the prey of beasts in human form. Society must protect itself from wrongdoers; otherwise it will fall." It is only too obvious that we have not yet reached that altitude where it is unnecessary to control

with justice those who are stumbling tragically in the darkness. The mad dogs of life must be restrained, not with retribution but as a measure of protection. Because society has not attained these heights does not mean that the heights are not there, nor that we should not climb toward them. The higher life is an evolution toward a great ideal, a great Light. One step each day in the right direction is progress. "A bright Light is shining in the promised land," sings the Negro Spiritual. We are either moving toward this redeeming Light or away from it.

Again this great Light is an ideal, pointing to the higher understanding. Few attain it. Through the centuries noble examples of monastic asceticism have been ridiculed by those who failed to realize that these men and women have striven to live their lives in the pursuit of an ideal of self-abnegation. They have possessed a happiness incomprehensible to those whose only goal is material gain. Their riches have been in the consciousness that their days have been dedicated to spiritual aims. The writer remembers a Methodist parson who strove so sincerely and so earnestly to follow in the path of the Light of the World that his sainted countenance seemed hallowed by the sunshine of a higher plane. His every day was a sermon of goodness and peace and cheerfulness to all who knew him.

Even though we cannot reach the ideal of the Light of the World, in the adjustment of our lives to our workaday surroundings, the fact that we are ceaselessly striving

to admit this Light is the key to soul development and greater life achievement.

Thomas Jefferson, in the simplicity and greatness of his spirit, sought to develop this Light. This noble statesman, when he made what is known as the "Jeffersonian Bible," (his selection from the New Testament of those things which he felt that he needed most in his life), followed the Christ ideal with such fidelity that he literally brought himself to the material poverty of the Master. Congress, realizing his condition and admiring his bigness of soul, purchased his library for $50,000.00 in order that he might not be reduced to actual penury. Jefferson, withal, was sublimely happy in the quest of the great Light; vastly happier than men of great riches. From such a mind and such a soul came the Declaration of Independence, which has been the beacon of modern democracies.

It is not expected that everyone should resort to such literal extremes in the present state of our society. This rich and beautiful world is a reservoir of abundance designed for our proper use. The basis of poverty, individual and collective, is darkness. As we come into the Light and bring others to the Light we are entitled to partake of the abundance in order that we may extend our benefits to others who may need them more than we do.

The habit of blessing others—most of all, those who hate us—is one of the foremost steps in attainment. Think for a moment of the spiritual riches which come with this habit. You have let your hate for some individual enter

your heart. This attitude affects all who surround you and acts as a negative pole, violently sending them away from you. Hate and anger, fear and suspicion, may at this moment be the barriers standing in the way of your happiness, your health, your power, your prosperity. Increasing hate will further undermine your best efforts. If your hate is expressed in action, it may take the form of ordinary mean and small acts. In the heart of the weak man it may even be translated into murder. Collective hate results in wars. Every intensification of the hate thought brings more misery to the hater than to the hated. This is the bitterest truism of the centuries. All conquests based upon hate and injustice have sequels so terrible that the world stands aghast before them. The world's premium upon hate is measured by the billions put forth daily in preparation for war. Without hate, war is impossible. Most of the poverty, suffering, and anguish of the world must be charged against the abnormal, the insane diversion of life, labor, and capital spent to war—the hideous offspring of hate.

It is extremely difficult to bring the average man to realize that love really does attract love, often under conditions seemingly impossible. He regards attempts to conquer hate by love as effeminate, futile, Utopian. But surely, love is the ultimate victor. An instance of an "impossible" condition has come to our attention.

Some years ago we talked with the business manager of a large college located in the heart of the mountain feud

district of eastern Kentucky, that extraordinary sociological island which then had an enormous percentage of illiteracy, but magnificent English, Scotch, Irish, American stock, preserving folk traditions which date back to Chaucer. For years it was actually necessary to disarm the incoming classes of students at the college, resulting in a good-sized arsenal of weapons, large and small. Six "murders" have actually been committed on the campus and the murderers are still at large, simply because they are not regarded as murderers but rather as heroic survivors of the feudal system. The unwritten law of "back yonder" in the mountains is that such killings are justifiable homicide as self-protection in defending the family honor. Nowhere in modern times has the Mosaic "an eye for an eye, and a tooth for a tooth" been observed more literally. Here, surely, was hate at flood tide.

At a Y. M. C. A. meeting in this college the business manager addressed the student body on "Brotherly Love." At the end of the meeting a lank mountaineer arose and said,

> "It's all very well for you all to talk about brotherly love because you don't know anything about the conditions 'back yonder.' Right across the branch (creek) from our house lives the man that killed my father when I was a little boy. I saw him shoot him and I saw father's blood splashing on the ground. From that time everybody knew that some day it was up to me to kill that man. Now, I'm goin' back home from this college as a Christian teacher and with God's help

I'm goin' to love that man, no matter what kind of a coward the rest of the people think me. It's goin' to take a whole lot more nerve to do that than it would take for me to send a bullet through him."

The student went back and established his mission. Five years later, the man who murdered his father was conducting a Bible class in the teacher's little school.

The power of thought is tremendous but likewise worthless until it is made available through action. Millions of people have good intentions but comparatively few have the strength of character to translate their intentions into action. The great forces in a giant power plant may be capable of lighting a whole municipality, but not until they are sent forth to the actual lights and the switches turned on can the illumination take place. Likewise, you may revere the tremendous spiritual, social, and human forces in the Golden Rule but it is not until you permit it to illumine your existence by living it every hour of the day that you can expect to receive its mystic blessing.

The one victor of hate is the Light of the World. Admit this unconquerable pure Light of Love, as taught from the Mount, and hate takes flight, your body, your mind, and your soul are blessed, and you move magnificently toward that ideal of perfection which few attain, but which is the divine inspiration of all really powerful men and noble women. The great choir of the immortals hails this truth with a glorious "Amen!"

Not until we have learned the wisdom of this final test

of Christianity can we hope to enjoy the glory of the higher understanding which is the way to the greatest things in our earthly existence. The Light of the World is shining on your threshold now. Open the door of your soul, admit this Light, and behold, this will be the dawn of a new day!

Sixty-sixth Affirmation

Perfect Love fills my very being.

CONFIRMATIONS

Answer hatred with love.

—*Lao-Tzu* (604 B. C.-?)

If there is Light of Love in us, it is a ray from the sun of His love.

—*Charles Kingsley* (1819-1875)

He that hath an enemy in his breast has a harder task than he that has to encounter one in the field.

—*Lucius Annaeus Seneca* (3 B. C.—65 A. D.)

To understand is to forgive.

—*Madame Germaine Necker de Staël* (1766-1817)

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

—*Galatians* V:22-23

Forgive that you may be forgiven.

—*Lucius Annaeus Seneca* (3 B. C.—65 A. D.)

Sixty-seventh Affirmation

I bless my worst enemy. ("Father, forgive them, for they know not what they do.")

CONFIRMATIONS

One pardons in the degree that one loves.
—*François de La Rochefoucauld* (1613-1680)

Know all and you will pardon all.
—*Thomas à Kempis* (1380-1471)

Only the brave know how to forgive—a coward never forgave; it is not in his nature.
—*Laurence Sterne* (1713-1768)

It is just, that he who asks forgiveness for his offenses should give it in turn.
—*Horace* (65-8 B.C.)

For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a Light to Lighten the Gentiles and the glory of Thy people Israel.
—*Luke* II:30, 31, 32

Sixty-eighth Affirmation

I will go out of my way to assist those who have misunderstood me or abused me.

CONFIRMATIONS

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead—fill their lives with sweetness, speaking cheerful words while their ears can hear them, and while their hearts can be thrilled by them.

—*Henry Ward Beecher* (1813-1887)

He that has Light within his own clear breast
May sit i' the centre and enjoy bright day
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun.

—*John Milton* (1608-1674)

There is one universal religion—the religion of love. Love your Heavenly Father with all your heart and soul, love every child of God as much as ever you can, and remember that the possibilities of good are greater than the possibilities of evil; and you have the key to heaven.

—*Phillips Brooks* (1835-1893) to Helen Keller

Love thyself last, cherish those hearts that hate thee; corruption wins not more than honesty. Still in thy right hand carry gentle peace to silence envious tongues.

—*William Shakespeare* (1564-1616)

Sixty-ninth Affirmation

I know that I am safe in the care of the Giver of Light.

CONFIRMATIONS

In my Father's house are many mansions.
—*John* XIV:2

Great peace have they which love Thy law: and nothing shall offend them.
—*Psalm* CXIX:165

If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well.
—*James* II:8

If we love one another, God dwelleth in us, and His love is perfected in us.
—*I John* IV:12

God is love, and he that dwelleth in love dwelleth in God, and God in him.
—*I John* IV:16

Seventieth Affirmation

I will let the Light of the World shine from my soul every hour of the day, forever.

CONFIRMATIONS

The Lord God giveth them Light: and they shall reign for ever and ever.

—*Revelation* XXII:5

Risen with healing in His wings,
Light and Life to all He brings,
Hail the Sun of Righteousness!
Hail the heaven-born Prince of Peace!
"Hark the Herald Angels Sing"
—*Charles Wesley* (1707-1788)

Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness neither shadow of turning.

—*James* I:17

Lead, kindly Light, amid the encircling gloom;
Lead Thou me on!
The night is dark, and I am far from home;
Lead Thou me on!
—*John Henry (Cardinal) Newman* (1801-1890)

Awake, thou that sleepest, and arise from the dead, and Christ shall give thee Light.

—*Ephesians* V:14

CHAPTER SIXTEEN

The Coming Dawn

Epitome

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Epitome

"The Light of the righteous rejoiceth but the lamp of the wicked shall be put out."

Proverbs XIII. 9

Countless millions of people throughout the world are prayerfully watching and waiting for the first rays of a new dawn in which a higher order of society based upon freedom, righteousness, and brotherly love will lead us from the mistakes of the past. It is already clear to all that such a state of justice in world affairs must spring from an abounding faith in the ultimate triumph of right. It also depends upon the conviction, that in every mentally normal person there is an element of good, which if properly en-light-ened, will lead him to higher life ideals and nobler achievements. Strong faith leads to the rebirth of man. The great Renaissance of the fourteenth to sixteenth centuries derived its amazing force from the fact that despite its Machiavellis and its Medicis, the people of Europe revived their faith in the best in life and their confidence in the future. Life again became worth living. Practically all of the glorious Italian, Flemish, and Spanish masters, the powerful writers of the period, including Shakespeare, the great musicians up to Bach and Handel felt the influence of this marvelous revival of faith. It became one of the most productive periods of history. Higher living conditions are closely linked to faith.

Just as the elements of discord start like a plague in

some local section and spread out over the world, so the elements of the new understanding will grow from soul to soul until a better way of life is attained. In the conflict between right and wrong, creation and destruction, Heaven and Hell, there has always been through the generations a continual progress, a ceaseless wave of improvement, hardly perceptible to many, but nevertheless there. The world, when regarded by the chronometer of the centuries, is ceaselessly growing better and better. In the first World War the combats were known by the names of some relatively small localities. Ypres, the Marne, Chateau Thierry, and Verdun. In the second World War the battles became battles of nations, Poland, Norway, Holland, Belgium, France, England, China, Germany, Italy, and Greece. The inevitable battle of tomorrow will be the "Battle of the World." This cannot be fought upon any battlefield, however great, or upon the sea, or under the sea, or in the air. It must be decided in the minds and hearts and souls of millions of living human beings.

The miracle of victory in this vast conflict will not come from prayer alone. Miracles do occur as naturally as the Light of the sun unfolds the petals of flowers in your garden every morning. Miracles in life call for the whole-souled, prayerful co-operation of man in utilizing the divine Light. In this he must overcome in himself and in others, intolerance, hate, revenge, rancor, jealousy, greed, and oppression. It is these vices which have brought the weak and sinister people of the world to the verge of suicide by war.

When a temporary necessity arises for the use of all imaginable materials for the protection of society from the assaults upon the principles of freedom and right, the importance of defense can not be questioned. Such defense must continue as the only practical measure until the danger is definitely removed. A still greater danger, however, is that of finding ourselves in a state of modern feudalism in which every nation must remain as a tremendous armed fortress. Obviously this would place humanity under a financial burden so great that life would become unendurable.

When, after wars the firing ceases, as cease it must, the days of judgment come. At such time let us not have the folly of making settlements which are only the overtures to more and more conflicts in the future. Many a "peace" has been merely a time-bomb set for an explosion at a later date. Statesmanship has left many of these time-bombs as miserable records of the weaknesses of man working without higher Light. Remember Versailles and shudder! Despite the splendid gesture of the League of Nations, the higher Light was not there. The economic adjustment of material things, such as the relationship between capital and labor can hardly be expected to bring about world harmony when we remember the historic discord in the field of capital, as well as in that of labor. The remedy lies far deeper in the personal spiritual nature of man.

The world is now apparently on the threshold of the greatest spiritual revival in history. Somewhere a new and powerful leader, perhaps another St. Paul, another

Savonarola, another St. Francis of Assisi, another Martin Luther, another Joan of Arc, another John Huss, another George Fox, another George Washington, another Ralph Waldo Emerson, another Robert E. Lee, another Abraham Lincoln will rise to point to the Light which will lead us from the catastrophes which man has brought upon himself. Somewhere in the world that man is living now and circumstances will bring him to the front at the appointed time. He will liberate the forces of Light which will bring men and women throughout the world to vibrate in harmony with the highest, and turn the discords of today into enduring peace. Man everywhere is commencing to learn the folly and fallacy of war in which no one can possibly succeed and in which millions are forced to perish.

Throughout this book a practical effort has been made to reveal the fact that down the interminable ages man has been struggling to proclaim to the world the need for Light—Light as a means of securing greater happiness, prosperity, spiritual inspiration, and soul peace.

It is no mere coincidence that in the processions of peoples down the centuries, from the Asiatic races, from the Babylonians, the Chaldeans, the Phoenicians, the Hebrews, the Greeks, the Romans, and the Christians, there has been a ceaseless quest for Light, more Light.

Light is infectious. It spreads mysteriously. Shakespeare in "Love's Labor's Lost," with his amazing prescience, looked through the centuries and wrote,

> "Light, seeking Light, doth Light of
> Light beguile."

Unless you have been enlightened with such a thought through reading this book, you have not grasped its intent. Light must not stop with you. Like a gospel, it is only through inducing vast multitudes of people to stand convinced, that the salvation of all that is worth while in life depends upon acceptance of the spirit of Light as it has been manifested to the great souls whose words have been put down in these pages, that we may have any hope for a finer and better world. Certainly we can not continue to exist in the mad delirium brought about by hate, greed, rancor, and revenge. Most of all must we recognize human frailty. The world did not reach its present state in a few years. Therefore, its re-generation, through the elevation of the souls of men, may take time. For this reason, it is your divine obligation to spread the gospel of the Light of celestial love every day of your life to as many people as possible.

In his simple and kindly poem, "Pass It On," Henry Burton writes,

"Hold thy lighted lamp on high
Be a star in someone's sky."

None of us need to be great to do our part in bringing the gospel of Light to others or in spreading the faith in the best, without which modern civilization would be doomed.

Out of the unthinkable conflicts which have scarred human existence during the past half century, inevitable good is coming. It is the ever-spreading conviction that nothing has yet been evolved to take the place of the

great Light which shone from the Sermon on the Mount. Christ realized that his mission on earth was as a Light to mankind. Listen to his words as John passed them on to us,

> *"I Am the Light of the World; He That Followeth Me Shall Not Walk in Darkness, but Shall Have the Light of Life."*

John Buchan, Lord Tweedsmuir, when he was Governor General of Canada, wrote in his unforgettable *Pilgrim's Way*, "I had hoped for something from the League of Nations, but with diffidence, for the mechanism seemed to me futile without the appropriate spirit, and I did not find that spirit in the world." Thousands were dismayed because the temples of peace at the Hague and at Geneva became, temporarily at least, "mausoleums of magnificent ideals." They were staggered because churches and cathedrals, synagogues and mosques, citadels of man's faith in a higher being, were reduced to cinders. The reasons for these catastrophes are all too clear. Beautiful buildings, elaborate organizations, clouded theologies, owlish debates never can take the place of the spirit—the inexhaustible light, without which human advance is impossible.

Not until the individual lights in millions of souls all over the world burn with sufficient intensity can we have permanent peace. Then, and only then, will the darkened temples of peace again commence to send forth their effulgence to mankind in the age-long strife to lead the

nations of the world to settle their controversies with Christian understanding instead of insane savagery. You, as an individual, may join with others and collectively demand peace by communicating your Light, until vast multitudes are ignited with your spiritual enthusiasm.

International amity, depending, as it does, upon a spiritualized development of good will, based upon an innate desire to forget self and help others, may not be so difficult to obtain as it might at first seem. One of the most able, influential and successful merchants of the immediate past, said that in his youth he decided never to let a day pass without bringing happiness, through some kind thought, some kind deed, some kind gift to at least one person. If this lofty spirit of the Christ-life in action were sincerely invested in a sufficiently large number of people, until it became a universal habit, the peoples of all lands would soon be knocking again upon the doors of the League of Nations.

> *There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light that all men through Him might believe. He was not that Light but was sent to bear witness of that Light. That was the true Light, which Lighteth every man that cometh into the world.*
>
> *John* 1:6, 7, 8, 9

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